47

Brittiſh and *Out-landiſh*

PROPHESIES:

MOST

Of above a 1000 years Antiquity, the reſt very Antient;

FORE-TELLING

The ſeveral Revolutions which hath and ſhall befall the Scepter of ENGLAND; the Coming in of the *Normans*, Continuance and Extirpation; the late Warrs; the late *Kings* death; his *Highneſs*'s Conqueſt and arrival to the Scepter, Sovereigntie and Government of Great *Brittain*; the fall of the *Turk*, *Pope*, Emperour of *Germany*, and moſt of the great Princes of the world by their particular names; and that his *Highneſs* that now is ſhall Conquer moſt of them:

ALSO,

His *Highneſs*'s lineal deſcent from the antient Princes of *Brittain*, clearly manifeſting that Hee is the Conquerour they ſo long propheſi:d of. Alſo, a ſhort account of the late *Kings* Original; publiſhed in *Welſh* and *Engliſh* for the ſatisfaction of the Intelligent in either TONGUE.

By THOMAS PUGH, Gentleman.

LONDON

Printed, and are to be ſold by *Lodowick Lloyd* at his Shop next to the Caſtle in *Corn-hill*. 1658.

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To the Right Honourable John Glynn, Lord Chief Justice of *England*.

MY Lord, I might justly incurre your just Reprehension for presuming to prefix your Name to patronize so rude and indigested Collection, which in testimony of the innate affection I ever bore my Native Country, I have essayed; spurred thereunto with the longing desire of manifesting a pittance (as Intereſt) of that principle Service I had devoted to attend your Honours commands: How seasonable it may accest to ataque your Lordships perusal I can better wish then pretend cognizance of. I presume, many fresh pallats, not seasoned with mature deliberation, cannot well relish nor resent these old superannuated relicts, who nothing dandle but their own mishapen prodigies and abortive bratts: My Lord, I have gleaned the Remains of our Brittish Bards, which time hath honoured with such hoary Hair, that most of them writes above a 1000 years, from whose mouths you may please to recieve an account of all the revolutions and vicissitudes that hath, and may befall, the Scepter of *England*, the late warres, the Kings death, his Highness Inauguration, and now they having given your Honour an account in their Mother tongue, they addres themselves to your Lordship

for

for ſhelter from envies darts, and though I have expoſed my ſelf to the publique view and cenſure of all that can read Engliſh, yet having the influence of your Lordſhips name, I value not what darts malice may or can ejaculate againſt me; for indeed I could not expect (treating upon a ſubject of this nature) to pleaſe all, and ſo having diſcharged my conſcience in rendering theſe Gleanings as well as I was capable into Engliſh (without favour or affection) beg licenſe to ſtile (as I ever hope to approve) my ſelf,

Your Lordſhips faithfully

devoted Servant

THO. PUGH.

To the Reader.

Reader, thou art here preſented with many antient Propheſies; ſome of 11, and others of 1200 years antiquity: the reſt very antient; but for want of a Corrector ſufficiently intelligent in the *Britiſh* tongue, that part of the Book (*viz.* the *Welſh*) has not eſcaped the Preſs free from *Errata's*. The language theſe Propheſies were delivered in is ſo very antient, that it differs much from what is now ſpoken; and upon that account I could not for the preſent (the Collector of theſe Propheſies living very remote) procure any ſo intelligent in that Tongue, as to have warranted it free from *Errata's*: but as the faults will eaſily appear to thoſe that underſtand the Language, ſo they will (by them) as ſoon be corrected; and for thoſe who only underſtand the *Engliſh*, they are to them of no concernment: but if opportunity hereafter offer it ſelf, and the complection of the time deſerve it, thoſe faults will not only be corrected (for a further ſatisfaction to thoſe who underſtand the *Britiſh* tongue,) but ſome marginal Notes will be added for their more eaſie underſtanding: but I doubt not but they will meet with many Oppoſers, who oftentimes reſiſt the apparenteſt Truth with a ſturdie defiance, becauſe it makes not for their eſpouſed intereſt; and thoſe kinde of men reckon the moſt currenteſt Coyn.

(where the very finger of heaven is perceptible) but as counterfeit, becauſe it has not the Image of their *Ceſar* impreſt upon it; however, if thou wilt ſpend ſo much time as to look them over, thou wilt finde their Language ſtrange, as to the late *King* and his Family, his Highneſſe and Poſterity. What was then delivered by them, hath been ever ſince preſerved and conveyed from age to age, and now brought to publick view: and though they ſeem great ſtrangers to moſt men, by reaſon of their hoary hair, yet there are many Perſons living (both of Honour and Integrity) who have converſt with them in antient manuſcripts many years before the breaking out of the late Warrs, beſides many *Out-landiſh* Authors for many hundred of years paſt, made uſe of their names and propheſies upon ſeveral occaſions; but it's true, many foreign antient Writers judged *Taliesin* rather a Magician then an Angel, (as the antient *Brittains* termed him) in regard of thoſe wonderfull things which he did, when he lived amongſt them 1200 years ſince; and foraſmuch as no account could be given of his extraction and Genealogie. But my purpoſe is not to Apologize for him in either reſpects, but leave him to be judged by them that reade him; only I thought good to acquaint thee, That the paſſage concerning the original and deſcent of the late *King*, made uſe of in theſe Propheſies, thou ſhalt finde at large in *Holingſheds* Hiſtory of *Scotland*, pag. 246. This I thought good to mention, leaſt the Reader be poſſeſt with prejudice againſt the Collector of theſe Propheſies, who quotes that paſſage out of *Powels* Chronicle, which is very rare or not to be had. *Vale.*

The

The ſubſtance of ſome of the Propheſies, by way of Queſtion and Anſwer, beginning at *Henry* the Eighth.

Queſt. *How many Children ſhall* Henry *have?*

Anſw. Four Children.

Qu. *How many of them ſhall reign?*

An. Three.

Qu. *Which of them will firſt reign?*

An. The fourth Branch; or *Edward* the Six.

Qu. *Who will be the ſecond?*

An. Mary; or wo and miſery, with ſowre ſawce, to the Proteſtants.

Qu. *Who will be the third?*

An. Elizabeth; or a tender Dame, which will bemoan the former miſeries of the Proteſtants.

Qu. *Who will ſucceed her?*

An. King *Iames*; a new Sovereign, a Lyon, or a Lamb.

Qu. *Who will ſucceed this new Sovereign?*

An. King *Charles*; or a Mould-warp, a red Lyon, white King, or Flower de Luce.

Qu. *How ſhall he reign?*

An. With peace at the beginning, and warrs towards the latter end of his reign.

Qu. *What*

Qu. *What ſhall become of him ?*

An. Driven to flye, taken and cenſured to death.

Qu. *Will he be put to death ?*

An. Yes : and ſhall be the laſt crowned King that ſhall reign in *Brittain* of that race.

Qu. *By whom ſhall he be put to death ?*

An. By a Councill from the Army.

Qu. *Who will be chief of that Council ?*

An. Fairfax ; or a man with the letter *X* in his name.

Qu. *By what death and inſtrument will he dye ?*

An. His head cut off with an Axe.

Qu. *What will befall to his Party, or them which ſide with him.*

An. Worſe loſſe of lives, or Eſtates, or both.

Qu. *Shall any of the Children of the Mould warp, red Lyon, or white King ſucceed him in the Regal Government ?*

An. No.

Qu. *Who will ſucceed the Mould warp in the Government of Great* Brittain ?

An. A Branch out a further Beam, or from the body of *Blethin ap Cynvin*, ſometimes Prince of *Powis* and *North-Wales* ; and alſo from *Eyſyllt*, daughter to *Conan Dindaethwy*, ſon to *Rodri Molwynog*, ſon to *Idwall Iarch*, ſon to *Cadwallader* ; and likewiſe from *Angharad*, mother of the ſaid *Blethin ap Cynvin* ; or a black Lyon, or a red ſubtle Fox, or an Eagle.

Qu. *What will this Branch do in Great* Brittain, *and elſe-where abroad ?*

An. Conquer *England*, *Wales*, *Scotland* and *Ireland*, ſhake the Ant chriſt of *Rome*, and the Kingdomes of *Europe*, or force them to a peaceable Aſſociation.

Qu. *How will it fall to the Church in his time ?*

An. Bring the Church to a Reformation according to its primitive purity.

Qu. *In anſwer to the ſeventh Queſtion, thou haſt ſpoken of Warrs in the latter end of the Mouldwarps reign, tell us how and what will be the cauſe of ſuch warr ?*

An. Diviſion in a Parliament between Lords, which is called a Red Parliament.

Qu. *What*

Qu. *What Number will the Prime be in the year of that Red Parliament?*

An. The Prime will be 9.

Qu. *According to your Propheſies, who will get the Crown, the King or his Subjects?*

An. The Crown will be from thence forwards diſpoſed at the will and command of the Subjects.

Qu. *How is the eldeſt Son of the Mould-warp laid out?*

An. A white King, the Flower of the Roſe.

Qu. *How will it fare with him?*

An. Be forced to flye out of *England* towards *Spain* and the riſing of the Sun.

Qu. *How many attempts will he make againſt* England?

An. Two attempts.

Qu. *What will become of him in that attempt?*

An. Fall in the ſtorm.

Qu. *What will become of the reſt of the Children of the Mould-warp?*

An. Vaniſh away, and live in ſtrange Land for evermore.

Q. *What ſhall become of the Queen of the firſt white King?*

An. The Roſe female and her Flowers ſhall for ever vaniſh away.

Qu. *What ſhall become of the poſterity or race of* 2 Hertics?

An. They will be wholly extirpated of the Kingly Government.

Qu. *Having done with the Temporality, what will become of the Clergy both at home and abroad, and firſt what will become of the Pope of* Rome?

An. Fall to the ground.

Qu. *By whom ſhall he have his fall?*

An. By the great *Turk* and the *Britiſh* Branch.

Qu. *What will become of Biſhops here in Great* Britain?

An. Fall likewiſe with their Hierarchie.

Qu. *What will become of the Clergy of the Mould-warp, or white King?*

An. Fall in like manner to contempt and miſery, and be barred of their temporal Livings.

Qu. *What*

Qu. *What will become of Crosses, Images, and superstitious Rites and Ceremonies?*

An. Demolished, abrogated, and taken away for ever.

Qu. *By whose means will this come to passe?*

An. By means of the Reformed Prince or Conquerour of the *British* blood, mentioned in the 15 Question before.

Qu. *Whether the antient forms of Marriages, Baptisme, the Sacraments and Burials will stand or no?*

An. None of these will stand, but altered into other forms more wise and agreeable to Gods Word.

Qu. *Shall the Church and State here in Great* Brittain *be free from trouble and invasion of forreign Nations after the year* 1656.

An. No; but shall be further tryed with troubles both from its own bosom, and from enemies abroad.

Qu. *How long will such trouble continue to the Church and State after the year* 56?

An. Look not for settlement till the year 63.

Qu. *Shall there be unity, peace and concord after that year here in Great* Britain.

An. Yes assuredly.

Qu. *Shall Beirdoth and Poets be yet in esteem?*

An. Yes: *Foddaw Paredraeth i bob Prydidd.*

Q. *What shall be the chief grounds of the falling out between the Mould-warp, red Lyon, or white King, and his Parliament?*

An. The chief cause or grounds thereof will be about the old or *Romish* Religion.

Qu. *Thou hast spoken of a Conqueror, tell us of his Birth and Parentage.*

An. He shall be a *Brittain* by descent from the fathers side, and an *Englishman* born.

Qu. *When shall such Conqueror appear with his warlike Actions?*

An. He shall be the first after *E.* the young King, or *E.* which will dye in his youth, viz *Edward* the Sixt.

Q. *Whose Standard shall this* British *Conqueror beat down?*

An. The Standard of *C.* or *Charles.*

A Brighe

A Bright Northern
STAR:
Discovering the Fate of
GREAT BRITAIN.

IN the year of Christ, 540. In the time of *Maelgwyn Gwinnedd*, in Latine *Maglocunus*, King of the Britains; there lived in North *Wales*, a Prince called *Gwiddno Garranir*, which had a Weere, or a design to take variety of fish in great abundance, especially at some seasons of the year; and upon the Eve of St. *John Baptist*, *Elphin*, eldest Son of the said *Gwiddno*, a prodigal youth, begged of his Father the fortune of the said Weere for that night, the which was kindly granted; next morning *Elphin* went very early to view the fortune destinated for him; then the Nets were taken up, but no manner of fish, only a close leather bagg, in, or entangled about the said Net; the which was taken up and ript open; the first object that appeared, was a forehead of a lively child; upon sight thereof *Elphin* sayd, *O! Jesu wnned ydiw i dalken, Behold O Jesu how White is his forehead*; thereupon the child replyed and said, *Wele ti am henwaist i, Taliesin in ge wir, Thou hast given me a name which shall be Taliesin*; but prodigal *Elphin* began to be sorrowful at his hard fortune, seeing that he had no manner of fish, when his father had them in great abundance, especially at such a season of the year; Then the young child finding *Elphin* discontented for his hard fortune, began to solace him with most divine Exhortations; to trust in the living God, which never faileth his; after these as followeth,

Then the child was brought along with *Elphin* to his father's house, where he was nouriſhed and brought up a Scholar, and after few years he became Maſter of all Languages, Arts and Learning; and alſo, abſolute perfect in the knowledge of holy Writs, and excellent in the gift of Poetry, which he delivered moſt ſweetly in way of *Traethiawd, wawd*, or *owdwlet*, in high and elegant phraſe: A Champion for the Proteſtant Religion, which he profeſſed and maintained, as appears by his Creed, and other writings herein inſerted; And an enemy to the Church of *Rome*, vehemently exhorting the Clergy and Layety of of the Britains to take heed and beware of the corrupt Doctrine thereof; he was a great Prophet, as is already expreſſed. This *Talieſin* made former appearances, and bore ſeveral names; at the firſt time called *Gwin bath*, the ſecond time *Merthin*, and laſtly *Talieſin*; the manner of theſe fotmer appearances I have omitted, leaſt my Narration prove too tedious to the friendly Reader: *Merlin Amboorſe* that lived in his time, gave him reverend and reſpective Titles.

Now to *Talieſins* firſt Language, which he delivered in an Exhortative way to the ſaid *Elphin ap Gweddno.*

1. *Ephin deg tawath wyfo*
Na Chabledneb e eiddo
Ni wnales ir ddrwg obeithio
Nid a wyl dun ai Portho
Ni thir dvwrr Addawo
Ni bidd, koeg gweddi kynlo: or firſt born
Ni chaed yngoced widdno
E, ioed kyſtall a heno.

The *Tranſlation*, *Talieſin* finding *Elphin* ſorrowful for his hard fortune, began to exhort and to ſolace him, and ſaid; Fair *Elphin* leaveoff thy weeping, be not diſcouraged at thy loſs, nor contemn what thou haſt received, it will not avail thee to be hopeleſs, man is not ſuſtained with what he ſeeth, God will not break his promiſe; the prayer of *Kynllo* will not be fruitleſs; there was never had in the Weer of *Gwiedno*, ſo good a fortune as this.

2. *Elphin dig ſſuch dy ddeyvdd*
I-th ware a fod yn brvdd
Ni wna les gormod kyſtydd
Kvc tybbiaiſt na che faiſt fvdd
Nag Ammav weithiav doſvdd
Kvd bwyf fychaie wyf golſvdd
O for ag o fynvdd, oeigiawnafonvrdd
I dewfin dvw dda ir dedwvdd.

The *Tranſlation*: Fare *Elphin* wipe off the tears from thy face, it will not avail thee to be penſive, neither will it profit thee to be too ſortowful, thou thinkeſt thou haſt no gain, miſ-doubt not the works of God, for from the Sea and Land will he ſend riches to the happy or juſt man.

3. *Elphin Cynneddfav diddan*
Anſil wraidd yw dy Amkan
Kid bwſ eiddil a bychan
Hir fodd garw firw mordnilan
Ind rhaid it ddirfawr gwvfau
Gwell dvw na drwg ddarogau
Im A wnaf it yn invdd kyſſran
Well na thrychan Maran.

The *Tranſlation*, Well qualified *Elphin*, thy purpoſe and hopes are not Warriour like, while I am ſmall and tender; After ſuch ſort thou needeſt not deſperately complain, better truſt in God then miſ-truſt his mercies, in the time of neceſſity, I will be beter unto thee than 300. *Salmons*.

4. *Elphin gynneddfav hynod*
Na ſcr wothdy gaffaeiliod
Kyd bwyf wan ar lawr yngod
Mae rhinwedd ar ſynhafod
Ind rhaid it ddirſawr ofnod
Cnd Koffaru henwer dwndad
Niddichon neb dy orſod

The *Tranſlation*: *Elphin* of known vertues, be not diſpleaſed with the fortune thou haſt received of God, while I am weak and under thy protection, there is a gift on my tongue, thou needſt not be terrified with too much fear; do but name or crave the aſſiſtance of the Trinity, and thou canſt not be overcome.

Now followeth his Confeſſion, or an exact Accompt of what he was, and of his ſojourning ſince the Creation, to that very time of his appearing.

Part 1. *Prif fardd yffredin ydwyfi i Elphin*
Am gwaladgyneſio ymmeo goribblu
Jonas ddewn am gelwis Merddin
Bebach Pob Brenmam geilw Taleſin.

The *Tranſlation*: I am now chief *Bardth*, or Prophet to *Elphin*, but my left abode was in the Country of the *Cherubims*: *Jonas* the Prophet called me *Merddin*, but hereafter all Kings ſhall name me *Taliesin*.

2. *Mi fum gidam Nr yngorvwch der*
Elder pan gwrmpodd lwnciſa iwffern ddwſadir
Mifum Mewn Manner o flaen Alexander
Mi wn rif yſer or Gogledd hid Auſter.

The *Tranſlation*: I was with my Lord God in the higheſt Heavens, when *Lucifer* fell to the bottom of Hell, I have been in a Banner, (leading) before *Alexander*; I know the number of the Stars from the North to the South.

3. *Mifum yn Arka gida Noe ag Alpha*
Mi Awelais ddifa Sodom a Gomorha
Mifum yn Affricka kin a dciladu Roma
Mi a ddeithim hid ymmaat weddillion Troya.

The *Tranſlation*: I was in the Ark with *Noah* and *Alpha* I ſaw the deſtruction of *Sodom* and *Gomorrah*; I have been at *Affricka*, before the building of *Rome*; I came to the Remnant of the *Trojans*.

4. *Mi*

4. *Mi fum Bedcog i Elias Enog*
Mi fum ymman krvgmabdwitagarog
Mi fum ben kaidiog yngaruth tŵr Nebog
Mi fum dri chyfnod ynghaer Arianchog.

The *Translation:* I have been a Protector to *Elias* and *Enoch*, I have been at the place where the merciful Son of God suffered; I have been chief keeper or conductor at the building of the Tower of *Babel*; I have been three seasons in the City of *Arianchog*.

5. *Mi Addeithim ir heen i lawrglyn Ebron*
Mi fum yn Canaan Paulas Absolon
Mi fum yn llys dion, kyn geni Gwvddion
Mi fum ynghaer Jalon ymmvsgr Apostolion.

The *Translation:* I came to the Plain, in the Valley of *Hebron*: I was at *Canaan* when *Absolom* was killed; I was at the Pallace or Court of *Dyon*, before the birth of Gyants: I have been at *the City of peace, Caersalon*, or *Jerusalem*, amongst the Apostles.

6. *Mi fum fardd Berleulu i Lyon lychlin*
Mi a gefais Newin Amfaby forwym
Mi fum yn ygwpn frinyn Llis Kynfelin
Mewa ky ffag effin vndvdd abwiddin.

The *Translation*: I have been chief *Berdth* to *Lyon*, King of *Armorica*; I sustained hunger for the Son of the Virgins sake, (meaning Christ) I have been at the Court of *Kynvelin* (King of the Britains) and have sustained prison at the Tower for a year and a day.

7. *Mi a fum gidamrhiaen ym meressebe Assen*
Mi a Nerthes Moyseu trwy for iraddonea
My a fum yn rwybren gida mairfadlen
Mi a gefais a wen o bair Gariadwen.

The *Translation*: I have been with my Virgin at the Asses Crib;

Crib; I have conducted *Moſes* through the Sea of *Jordan*; I have bin in the air with *Mary Magdalin*; I have received the gift of Poetry from the boyling furnace of *Caridwin*, a ſhe Gyant that lived in North-Wales.

8. *Mi a wn ddyſgv gwawd*
Ir holl ſedayth dawd
Mi a fydda hid ddydd brawd
Ar vey nyb dawr dawd
Ni wyddvs bethyw ſyngnhawd
Ai kvg ai ypſgawd.

The *Tranſlation*: I know how to teach the making of Songs to all the Maſters of Poetry; I will be upon the face of the earth, till the day of judgment; It is not knowen whether my body be fiſh or fleſh.

And ſo endeth a Declaration of his progreſs ſince the Creation.

Now followeth his Creed.

Krvſt Jeſſv gorvwchaiti ynving ikredat
Dy fodyn dri agynun, ag ynvnia wnith goili af
Iawn dy Alwyn dad chad chwyth bennaf
Iawn dy Alwyn dad pobplant Addaf
Iawn dy Alwyn ysbryd in liniwvd mal Efaf
Jawn it helpv kymrv hvſſy dwed
Pau fvch trigens mlwydd chwydd ynehaf
Dros ben pedwarkant ſaut ſauteiddiaf
Dros ben mil hefud, bteddbod gwnaf
Yno gwraudawer ner ſy Naf
Yna i chenir tir y wyr glanaf
A phen fvch ddevgain Affedair ynehaf
Dros ben mvl chwechant mil alphaf
Trovde hod ar dy blaut kiciniaf
Fy ner helper Owen Clazi golev af
Yno i kau ka mber halelvwi af

The

The *Translation*: Christ Jesus the most High, in thee only do I beleeve, which art three, and yet one, and in that one do I rightly beleeve, with all right art thou to be called a free, willing and supream Father; worthy to be called the Father of all the children of *Adam*; worthy to be called a Spirit, not created like *Eve*, well mayest thou help the *Britains*, with boldness and humility I speak it; thou that art the Holy of Holies, when thou comest to the age of one thousand four hundred and threescore, then let my Lord hear my request, for then will the lands of the fairest be parted: And when thou son of *Alpha* comest to the age of one thousand six hundred forty and four, then let the wheel turn to the benefit of thy most miserable children; my Lord, help thou the most bright and visible *Owen*, then shall *Kamber* sin *Halelujah*.

Y drydvdd owd wl Awnaeth *Talieſin* i oſod allau y dialedd a ddigwydd i bachadiried am Amrw bechode rgweithtedvedd dew.

1. *Gwae a gymerth ſedved*
   A chred a chrefvd. [Onis tevſtha
2. *Gwae hwy Benaetheav*
   Adir daſodav [Agai difethair
3. *Gwae oſteiriaud mvd*
   Nir Angreffitia gwvd [Agni phregetha:
4. *Gwae ni cheidw i gail*
   Ag ef ynfvgail. [Agnis Areilia.
5. *Gwae in cheidw i ddeſaud*
   Chag bleiddvo [Ai ſonguwpa.
6. *Gwae a gais breſſen*
   Mewntrais trawſdilen. [Tra ſoyma.
7. *Gwae ddegaſſog ſams*
   Ni chat wo i ſcamt. [Agnis Adola.
8. *Gwae eulin Angev*
   A wnel bechidev. [Onis kyffeſſa.
9. *Gwae a yſſo fwyd*
   Twyſegir fwd. [Agni laficia.

10. *Gwas*

10. *Gwae a gaſglo elvd*
Tra foyna bvd. [O draiſa thraha.
11. *Gwae erbin didd brawd*
Ni choſpo i gnawd. [Agnis gweddia.
12. *Gwae a foyn bengwlad*
Ag aſo kirdwad. [Ag wnel traha.
13. *Gwae in chredir drindawd*
Gwae ni rudd gardawd. [Oniſtrigarha.
14. *Gwae a ddyko dreſtad*
Y urddawr ymddiſad. [Onis ky A aua.
15. *Gwae a occhſydo egwan*
Ag a ddygo i ram. [Onis ky ſiowna.
16. *Gwae a ddygo fâr.*
Yni galon wethi gar. [Ag ai kaſſha.
17. *Gwae brechen Ky footh*
Ag a welo lednoeth. [Onis k ddia.
18. *Gwae a to gwenwing*
Gwae a wvlfychedig. [Oni eſtirya.
19. *Gwae in ymwel ir kleiſion.*
Ar karcarcharorian [Onis gobrwha.
20. *Gwae in roddo letiw*
A bwvd a gwelv. [I Bretinia.
21. *Gwae eſ oi eni yma*
Os i ddrwg weithceda. [Ai dwgi infferna.
22. *Gwae hwnt y gethren*
A wlady cha vffern. [Bvthuerdy yma.
23. *Man i mae wbain*
Main i mae llefam. [A llawer pla.
24. *Man i mae Guzdd fam.*
Man i mae poeth fau [Heb. eſcorv.
25. *Man nid oes ddolwch*
Man nid oes edi firrweh. [Buth wedy yma.
26. *M o i mae deniko vd*
Man i mae Anwyd. [Ecca Agha.
27. *Man i mae krioe*
Man i mae vddo. [Bvth hedſin wythdra.

His

His Woes against manifold sin and sinners.

1. Woe be unto all that enter into covenant by Baptism, if they will not perform.
2. Woe be unto Rulers that destroy Towns.
3. Woe be unto dumb Priests that slight their sheep, and will not preach.
4. Woe be unto those Shepherds that will not defend their fold always.
5. Woe be unto him that will not preserve his sheep with weapon, though from Romish Wolves.
6. Woe be unto them that seek gain by tyranny and oppression.
7. Wo be unto the odious Saints that wil not keep his birthright, and not worship.
8. Woe be unto all mortals that commit sin will not confess them and repent.
9. Woe be unto them that eat their bread through idleness, and will not work.
10. Woe be unto them that gather riches while they are here by oppression and impiety.
11. Woe be unto them against the judgment day, that will not mortifie their members and pray.
12. Woe be unto the chief Rulers and Magistrates that do injustice.
14. Woe be unto them that will not beleeve in the Trinity, and that will not give Alms.
14. Woe be unto him that defraudeth the fatherless and the widdow, if he will not make restitution.
15. Woe be unto them that oppresseth the weak, and taketh his right from him, and will not satisfie him.
16. Woe be unto him that hateth his brother to death.
17. Woe be unto rich men that will not commiserate and cloth the poor and naked.
18. Wo be unto them that are poysoned with envy and malice, and releeveth not the thirsty.

19. Woe be unto them that viſit not the ſick and priſoners in diſtreſs.

20. Woe be unto them that deny the ſojourners of reſt and relief.

21. Woe be unto him born here if his ſins will ſink him to Hell.

22. Woe be unto thoſe Fiends that ſhall for ever be confined to the torments of Hell.

23. A place full of howling, crying, and intolerable plagues.

24. A place full of groanings and ardent heat, without hopes of recovery.

25. A place voyd of ſatisfaction (for ſins) and repentance for eternity.

26. A place where is ſhivering and quaking for the coldneſs of froſt and ſnow:

27. A place where is crying and howling for eternity without ceaſe.

R. Gwdwl fraith hyna yn kan llin e hon fvdd yn goſvd Allau gwneithvriad Addu ag evah a llawer o bethav eraul fel i mae i ddaugvs gerllaw, ag yndi weed ar bruffwi dolieth ir ſaefon ar Britanienid.

1. *Ef a wnaeth Panton ar draeth Glinn Ebron*
Ai ddwilo gwnion gnawd hvmana
A phumkan mylyneddyn ddi ymgvledd
I bv yn gorwedd kin kael Amma

The Tranſlation, Talieſin ſaid that *Panton* made humane body with his white hands on the ſandy Velleys of *Hebron*, and that this humanity reſpited five hundred years on that ſands before he was made a living ſoul.

2. *Ef a wnaeth eilwis yn llvs Baradwvs*
O aſſen aſſwy, Eſſni Femina

Sei-

Seithawr i bvan yn kidwir berllan
Kin kwffwed a ſatan temptiwr hvladda.

The *Tranſlation*, That the ſame *Panten* in the Court of Paradice made again a Femina out of a left rib, and that they, or *Adam* and *Eve*, ſtood but ſeven hours before they met with Satan, Tempter of the poſterity of *Adam*.

3. *Oddiyno i gyrwyd trwy gvr ag Anwyd*
I gneli lowid ir bid yma
Iddwyvn trwy lvdded feibion amerched
Chag kael eſmwvthder yma.

The *Tranſlation*, That they were driven from thence to get their living here, through the extremity of cold and labour, and to get men and maid children through pain and grief, and not to live at eaſe here on earth.

4. *I Addaf ai gymar i chodded chwbalar*
I dorri e ddayar i gael bara
Engylawl genad gan e vcheldad
A ddvg had liſiad gidag efa.

The *Tranſlation*, That a Spade was given to *Adam* and his fellow to dig the earth, and to get their bread; that an Angel preſented from the moſt high Father, all manner of ſeeds to *Eve* for *Adam*.

5. *Hithe A giddiaod y ddegfed chan or chodd*
Hid na Chwpwlhaod e holl Balfa
Yno lleir heywxd e had a golkvwyd
Men Samwvel Bryffwyd bv offeſſna.

The *Tranſlation*, But *Eve* conveyed away, and did hide from *Adam* the tenth part of theſe ſeeds, ſo that the remainder were not ſufficient to ſow the Tillage; then where the ſeeds were ſowen, it proved deceitful, as witneſſeth *Samuel* the Prophet.

6. *Rhug dv a gafadyn lle Gwenith had*
Er dangos afrad ar ledratta
Am hyny offalfddrwg chaud medde Athrwg
Roi pob rhew ddegwm i ddvw yrdnna.

The *Tranſlation*, This waſting of the ſeeds by theevery produced Rye where Wheat was ſown, and this falſhood brought in the payment of the tenth part of all the Tillage to the Lord God.

7. *Or Gwenith cowraint, ar Gwyn rhvedd Rhwvdd fraint*
I gwneir kooph kowraint krvſt ſab Alpha
Y Gwenith ywr knawd, ar Gwin yWy Gwaddrawd
A geirie e drindawd ai bendiga.

The *Tranſlation*, That of the pureſt Wheat, and tawny pleaſant wine is made a [illegible] body of Chriſt, the ſon of Alpha; The Wheat a Type of the body, the Wine of the natural blood, and theſe are conſecrated with the words of the Trinity.

8. *Llyſrav pob dirgol e ſa ddvg Laphael*
O law Emmanvwel vw choi i Adda
Pan oedd ymcheffen hid droff i ddwien
Yn nwfwe Irddonen ynhir weſtta.

The *Tranſlation*, Books of all Myſteries, Arts and Sciences, were brought by *Raphael* the Arch-Angel from the hands of *Emmanuel* to be given unto *Adam*, when he was at the River of *Jordan* in the Weſtern parts, up to his cheeks.

9. *Devddeg Engylion pedwar Gweryddon*
A ddan fvnoth leſon i dn Adda
Er dangos i nerth chag pobrhew drafferth,
Pan oedd Augby fnerh yn benna,

The

The *Translation*, Twelve Angels and four Books were sent by *Leson* to the house of *Adam*, to demonstrate his power, and against all manner of miseries, when weakness bore sway, and before strength came in.

10. *Mawr fvo falon ar y bobt ddymon*
Kim kael Arwiddion misercordia,

The *Translation*, Great was the care and fear of the sons of men, before they received signs and promises of mercy and redemption.

11. *Pymtheg deg dudd briw*
Dros vwchder pob rhiw
I bv dwfe dilwyndwyn Arka.

The *Translation*, That the deluge bear the Ark over the tops of all hills for fifteen term destroying days.

12. *Or Gwvn sinoblrvdd blawwd with hoelddidd*
Ar nos nanos gynvdd, ar Gwyn Alpha.

13. *Fo gafas moesen's dair gwialen*
Rhag dirfowr Angev ar deminicha
Fo gafas Alon o dwr Babilon
Ddirgele digion Arfa Pheira.

The *Translation*, *Moses* had his three Rods on the Lords day against the eminent danger of death: *Alon* likewise had from the Tower of *Babel* a misterious weapon.

14. *Ag a gefais inne yn fymmrud lytre*
Holl gelfyddiadav gwlad Europia

Oshf

Ochſi mor drvan trwy ddirfawr gwinfan
I dawr darogau i lvn Troya.

The *Tranſlation*, I had (likewiſe) in my Propheſie Books, the miſterious knowledg of the Country of *Europe*, wo is me, and I do very much bemoan the miſery and calami y that ſhall fall upon the Race of the Trojans.

15. *Eyſarffes gadwvnog falch Auchigarog*
A geskill eskithrogo ſermania
Hono a oreskin gymrv a phrydein
Olan Morllychlin hid yn ſaprina.

The *Tranſlation*, For a Serpent will come in with chained wings moſt terribe from *Germane*, and this will overcome and conquer *Wales* and *Brittain*, from the *Norway* Seas to *Civern*.

17. *Yna i bidd Brithon mul karcharvrion*
Ymrain Alltidwn i ogaxonia
I ner a folant, i faith a gadwant
I Braint a gollant ond wyllt walia

The *Tranſlation*, Then wil the Brittains be in the condition of ſlaves to the Saxons; notwithſtanding this Tyrannical extremity the Brittains wil continue in the worſhipping of their true God, preſerve their Religion, but loſe their lawful Rights and Inheritances except wilde *Wales*.

17. *Oni ddel chiv fvd wedy her bewvd*
I bo gogihvd y ddax draba
Yno i kaiff Brithon i Tir ai koron
Ar bobl eſtvonion a ddvvlanna.

The *Tranſlation*, Until ſuch time (after long ſuffering) that that the ſins of both be had in equal ballance: Then ſhall the Brittains reinjoy their Territories and Crown, and the ſtrange Nations ſhall vaniſh away.

After

After a long progress of the Creation, of the fall of man, and his expulsion out of Paradice, to get their bread and children through swet and labour; Of *Eves* theevery, and reaping of Rye where Wheat had been sowen; of the Sacrament under the figure of Bread and Wine; of the Books of all Mysteries brought to *Adam* by the Angel *Raphael*, of the twelve Angels, and four Books sent by *Lefon* to the house of *Adam*; of the fearful danger of man before the promise of a Redeemer; of the Deluge, of *Moses* his three Rods, and *Alon* his mysterious weapon, and many particulars besides, then worth the nothing.

Then he proceeds and ends in prophesie of the Conquest of the Brittains by the Saxons, and stranger Nation of their expulsion out of *England* into *Wales*, yet retaining their native Language, and faith in their true God; and of a certain time when the sins of both comes to an equal height, that then the stranger Nation will vanish away: and this Prophesie is fully accomplished to this very last Point: I could wish that *England* may look narrowly to their publick domestique sins, and observe how many changes and alterations come to this Island since *Brutus* his arrival.

First, Brutus *entered in* Anno Mundi	2781
Then the Scots, Picts, *and* Danes, Anno Christi	
Then the Saxons, English &c.	450
Then the Danes	1013
Then the Normans	1066
Then the Scots	2602
And now his Highness the Lord Protector.	

Well, do but observe and acknowledg the irresistable will and power of the Ruler of Heaven and Earth, and let them that stand take heed lest they fall.

Kynghorav Taliesin i Elphin ap Gwiddno, gwedy ir Brdh diwatha eghirhave e Jaweth.

Nag ym ddiried ir neboth fwgythio.
Na chais groeso dan wg

Na

Na chais lewenvdd heb wen
Ga chais chware a Chlwyfvshen
Fa chais Elwo eskelyter
Na chais esmwvth der addigter
Na chais kir n'ges gau goled asrounog
Na chais ddiolcham nag
Na chais baucho ddryg fves
Na chaf vrddas o ffalster
Na chais gvllwair athgas
Nag ymryssson othwell
Nid oes gair gwir heb foliamter ddindod
Nid oes gair kelwy d hebyntho bechod
Nid oes weithred dda heb dalwyn barad
Nid oes weithred ddrwg heb ddialddidd brawd
Na chymellar ywfvd na diskna chyngar
Na chwfg fvhesni chag rhewsis yenawr
Na fvdd ddw faboni lerwichhy skibor
Na fynag i leide lle i body dryssor
Nagym ddiried ownod i leide vnaniser
Na fvdd chv soethos llei gallerdy hepkor
Na fegir oth fvdd oni delvchardy Elor
Nag Amharcha dy dad nabvgeilvd Allor
Na ddyro fwvd i y kymhi nag i kybiddanger
Nag ym ddiried ond i ddvw ar heb Tymmor
A garv gael kyug er gefynedir doetha
A garo foliant molianedy Pena
A garo gael golvd kyfarched ir kyfethoka
A garo ymbil ymqilied ar haela
A garo gael yechvd kyforched ir gochucha
A gael trigaredd gveddiedar Alpha.

Englished.

COnfide not in him that threatens thee; seek not welcome from a dogged countenance. Seek not mirth from the Churle: Play not, jest not, with an old sickly person: Seek not pro-

profit from careleſsneſs, nor eaſe from ſorrow: Seek not curteſies from a Caitiff: Return not thanks for denyals: Seek no reſpect for abuſive words: Seek no credit from falſhood: Jeſt not with thine enemy: Strive not with thy betters: Not a word of truth without praiſe to Trinity; Nor a word of a lye without ſin: Good works have their reward; and wicked works their puniſhment: Offer not to a fool learning nor advice: Sleep not in *June* leaſt *January* froſt make thee repen: Be not careleſs till thou fill up thy barn: Diſcover not thy treaſure to a thief; truſt not a thief: Be not too nice where thou canſt be ſpared, nor idle by thy good will, till thou goeſt on thy Bier.

He that wanteth advice, or giveth praiſe to God, ſeeketh riches, or maketh requeſt, or ſeeketh health, or forgiveneſs, let him pray to *Apha*.

Now followeth a Song of *Talieſin*, in the very language that he delivered it, as may very well be granted, in reſpect of the harſhneſs of it, the Tranſlating whereof, *verbatim*, I will not aſſume to give you.

1. *Ym Petwar prif gas eivioet,*
Yt gyver uydynt yn vn oet,
Pas a henemt, haint a hoet,

2 *Wyf hen, wyf vner wyf anelwic,*
Wer gwedy gwely kerinnic,
Wyf trvan wyf Tridyblic.

3. *Wyf Trydiblic, hen, wyf auwdal,*
Drvt, wyf ehvt, wyf anwar,
Y fawl am Garawd nim car.

4. *Mym Car chiened nym kyniret*
Neb ne allof darymret
Wy Augev nam digret
Nym digret nahvn nahoen,

Engliſhed.

He ſaith that the prime 4. hath been always ominous, and ſo is the conſumption of the lungs, old age, the plague, &c.

I am old, I am alone, and without Parentage or Conſanguinity, cold after a bed, &c.

I am poor, I am of a Triplicite nature.

Again, I am of a Triplicite nature, old, unconſtant, dear, free, wildy, thoſe that loved me, loveth me not. I am not beloved amongſt the daughters of men: I cannot transforme and convey here and there: I am a ſpirit, miſdoubt it not, neither ſleep nor joy will miſdoubt me; by ſleep is meant Mortals, by joy, the bleſſed Angels; diſhonour not thy Parents, nor the Shepherd of the Church; give no alms to the froward nor miſer, confide not in any creature or thing many ſeaſons, but in God.

YR. Owdwl gynta o waith *Talieſin.*

This Song is altogether prophetical, wherein his Highneſs is clearly propheſied out of the body of *Angharwd*, mother to *Blethin op Cynvni*, and moſt of his Acts are here fore-told.

1. *Ameodwy chwyſ nef chwyſi Audyrdavd kerd*
Nym gwnel Cardo nebawd
Y ſoly Mab duw di bechawd
Dibeth, doeth, kyſveth, kyſundawd.

The *Tranſlation*, I am reſolved through the aſſiſtance of Heaven, and authority of Poetry, and ſhall not be withdrawn by any friend, to laud and praiſe the Son of God without ſin; yea, that ſinned not, only wiſe, rich, and unanimity of concord.

2. *Arb digabl parabl parthawd*
Piy Awen parkavs hyd ſrawd,
Ar lles llawr, llyw ſlafnawr llwy prawd
Ar llwybyr ſawn or dawn ym daerawd.

The

The *Translation*, without guile or deceit in thy eternal and ready speech, most sweet and lasting for ever, and this I will do for the benefit of men here below, where I find the colour or sight of a path of weapons; and a just path of gift in recompence for the dead.

3. *Delw ym bo tr bod ir drindawd*
Trugared tros wared tros wawd
Y Adrawd ar cflawd eve flawd
Y ys gwyd mal ysgwyt chwyt rahawd.

The *Translation*, Gain will it be unto me as to the Trinity, Mercy for delivery and Poetry, in demonstrating a golden deliverer, and untesistable and lawful Heir, whose shaking will be as the shaking of a multitude.

4. *Mur Mawegor Triethytor tra tqvwd*
Traeth ow brun tratkantra thyvawd
Mur Mawrdyr Mawrdoryf amgyfrawd
Mur Mavr dud vch medyd medwawd.

The *Translation*, Thou that art strong in thy walls and Castles, predictions shall be predicted unto thee; nay, I will out of heart predict unto thee, neer as many in number as the sands of the Sea: Thou wall most strong, shall be strongly broken down for r dear brothers sake.

5. *Mur Mavr daryf mawr dorf gorsydawe*
Mur Mawr dreis, Mawr draws gynefawd
Ith gyfer unkwprolheir, nit kenais Cablawd
Nis kenais kauof dy folawd.

The *Translation*, Thou strong wall, an invincible Army shall batter thee, thou walls of wrongs and oppression, oeing thy wedded qualities, before thee shall we be restored; I have not sung to thy dispraise, but have sung and sing to thy laud and praise.

6. *Molaf wr cludwr olydawd*
Y circhion y circhiet ar blanhawd
Y Erir in welir Moes medrawd
Ni welai in welir kydvrawd.

The *Tranſlation*, I will ſing praiſe unto a warm man, full of kindneſs and temporal bleſſings, whoſe requeſts and actions are deſtinated by the influence of the planets; let us praiſe with manners this fair Eagle, the like whereof hath not, nor ſhall not be ſeen.

7. *Gwelaisvd nym gwarthevd gwrthrawd*
Wath frwydyr crwydyr crevlawn dybydawd
Gweleis wledic dic dofnawg
A o fyn y ofyn i ofen y efusgywdawd.

The *Tranſlation*, I have foreſeen that the terror of an enemy ſhall not diſcourage him, when he ſhall ſet his face againſt the cruel Armies of Fugatives; I have foreſeen a frowning and courageous Native, that ſhall recover his own, whoſe preſence ſhall be a terror amongſt his enemies.

8. *Gweleis gleis, a threis a thrallawd*
Cledyfal dywarlev dywarnawd
Gweleis gleda chod a chawd
O bleidyr a cheeydyr rhudo gnawd.

The *Tranſlation*, I have ſeen hacking, hewing, and black blows, with tribulation, oppreſſion, and ſub-plantations: I have ſeen likewiſe praiſe, gifts and multitudes of men in battails, after a tedious and long continuance in bondage.

9. *Gweleis hael obil Augharawd*
Ai giveles, gwelei Ryfedawd
Mal Cadarn yn Cadwi briawd
Mal Cadwr, Cat wei a dyfavd.

The

The *Translation*, I desire the Reader to take especial notice of this, where the Angel points a Conqueror out of the body of *Angharad* mentioned before, and of the sure keeping of what he gets. Said the Angel, I have seen a liberal Person of the race of *Angarad*, and if I saw him, I saw a wounder like a mighty strong keeping his Spouse, as a sure keeper will he keep what he gets or recovers.

10. *Ket wys kynghaws mavs maiſtawd*
Dehev dvw o nef ae gwarawd
Gwr gwrthaw gwrthryth ys defawd
Gwr vthyr gwrthrychied ys gnawd.

The *Translation*, he shall keep with good reason his Territories with the strength of Armies rightly, for the God of Heaven shall defend him, which will be a man that will resist his enemies with a customary and strong defence, in an admirable way.

11. *Gwrth eurdrv gno gnydhawd*
Gwrth eurdal bual bugvnawd
Buelyn or euryn wirawd
Bua'rth lladlonyd o fragawd.

This and the rest that follows runs on the valourous Acts of his Conqueror, and of his fortunate keeping of his Conquest; the harshness of the Language prevented a Translation, for the words are not to be found in our Welch Dictionaries.

12. *Buches kerd kevdorion wosgawd*
Buched glyw, gloew, yftriw, anſtrawd
Burthiad kad, kyrch hynawd
Bid Beirden Barddeir am tafawd.

The last part of this foretels that this Conqueror will make terrible Assaults against his enemies, and that the place of his habitation (here called a fold,) will be made a fold or prison for Armies

Armies, and that *Berdthes* wil then rejoyce, and that as ſure as he foretelleth with his tongue.

13. *Briwgoch brig ougyr broth Brithawd*
Breith gad wyr boyd llyr lloegyr divrawod
Brv Brython brem ſaefon ſaghawd
Bre brond r brom den dor durdawd.

The Engliſh may do very well to find out an Interpretor for the laſt, I aſſure you it threatens them fearfully; but to their comfort, it is partly accompliſhed, and the laſt ſtage not yet ſeen.

14. *Brpd, Gryd, Gryn, Grauwyn, Grat wrgraud,*
Breiſc, Riſc, riev, rad, bavawd,
Brwyſc, rwyſc, rau gymman gymhendawd,
Brwydyr, eurgrwydyr. eurgreyr bedyffyawd.

He goes on in foretelling of broyls, miſeries, inſurrections, ſlaughter: flying away, and baniſhments.

15. *Braw, Bryneith, branar ev bedrawd*
Bro bvengyl bramgoel yf bydawd
Bwlch i lafyn o lafue ffoſſawd
Bwlch y gled balch y gleddyfawd.

The Prophet concludes with high and mighty praiſe to this conquerour, as alſo to his ſword, whoſe weight ſhall make heavy breaches with proud ſtroaks.

The ſecond Part to the ſame Tune.

16. *Cludyfdrud, gwrawd gwr a deffry*
Clud gwraul rod Rodawdawg by
Gwr kyrchwn e fawr dali ſowrdy
Maw dal kerdd, nid Cardd y felly

He

He prosecutes the praising and extolling the Valour and good success of the same Conqueror, and saith that he shall revive from death with his long and sharp sword, which shal make his habitation in a large sumptuous house.

17. *Gwr gwael rwyf gwlad vn Rwyf vn chy*
Gwr gweed lawn, nyd gwr gwawn gwekry
Gwr golud gwaet knva gwaet kay
Lalanedy, kelennic a dyry-

This man will abound of high blood, his Country and Tribe will be of the same; a potent man, that will bestow gifts of slaughtered bloody wolves.

18. *Gwr krehlan ai kyffry*
Kyffro Cad Cadellig wely
Gwr a wyr yn dydfwyr nafy
Gwr a wn a hwn yw hpunyt

The *Translation*, A furious man to his enemy, a man of perfect knowledg in Arms, a man I know, and this is he.

19. *Yn twry yn toryf ar hyly*
Gwr yn taryf yn Tec vysc wedy
Gwr y gryt, gwyr gw.hyt gwrhy
Mal grey dyawl, Mal greyt vab Ery.

The *Translation*, In battels he wil cut boldly to death; a man that wil strike dead, and no trouble after; a confident and a bold man, that wil confine his enemies to their graves; a man like *Greydyawl* and *Greyt*, the son of *Ery*.

20. *Treis dreon, tryn heyon, Nyw try*
Traws trydar trydid haeyarnully } This is a trebble
Gredyf eygawn, ny grawn ny gryny } twisted knot.
Gormodo lafood elyfry.

H.re

Here he points out a date of a perilous time, in a myſtical number, as *Trei dreon, Tryheyon, Rywtry*: I refer it to be unfolded by the ingenious Reader.

21. *Gryn, erdrym aerdric aedyly*
Glyw vyget gl:v wgeil kymry.

The Third Part.

1. *Kymry dyffrediat kymrwyn*
Y gwlat kymr:y Catcas Wenwyn
Kyrd wadawl kerd ganmawl ganmwyn
Kei gyff:ct gyfryev gat wyn.

The way to interpret is not free.

2. *Kadeir Cor Cadev dar, dyrr wyn*
Kar kerdev, kerdorion wor llwyn
Gwr lliw glyw glendraws maws medgwyn
Gwr llwrw llv lloegrwys dy gyflwyn.

The Prophet beginneth with hearty prayers for this Britiſh Conqueror, and then runs on in deſplaying his exploits, and ſetting forth his deſerving praiſe.

3. *Gwr gwrdwan am Advan Adwyn*
Gwervan gawr gwrdvar vawr wenwyn
Ef gorev nal gwryn adwyu
Na threi llafyn vch afyn vch afwyn.

He goes on ſtil with praiſes, comparing his ſtrength to *Gwrvan* the Giant, and that he will be the beſt of all Conquerors that ever he ſaw, and that the ſtrength of his weapons ſhall not decay, which ſhall both get and keep.

4. *A llyf crev a llyw ffrew ar ffrwyn*
Ll:dei dreic, ar dragon drylwyn

Try

Trylyw coch tryllew droth drach
Am eur frwydyr am eur grwydyr eurgwyn.

The *Translation*, That cruel streams of blood shall run on his enemies sides, which shall leave a scarlet hue on his Bridle; he shall utterly destroy both the Serpent, and the nimble Dragon, likewise the three Red Lyons, whose destruction shall be bemoaned, and there shall be a concealing of former miseries, tyranny and oppression.

5. *Am evr vro evrvron Tirwyn*
Toryf Anwar trydar toydol wyn
Rwyf faerfeith godeith gwanwyn
Eevlva thevlu a thevlwn.

The *Translation*, The former destruction shal come to pass as also the breaking off the treble unworthy Lyons, for detaining the rich, precious, just, and lawful rights from the owners thereof, and as the burning of dry grass in the spring, shall the head Ruler, with three families by force of destiny be destroyed.

Gwae wawr, a gwyr Mawr ymaſſwyno
Fyrf derfyſo, ffyſc didyſc dydwyn
Fwyr ffyſgiat Flenniat Flamdwyn
Frwyth wellig well vaeth ffraeth fraudwyn.

The *Translation*, Then woe be unto small and great, which failed to bless themselves, when they shall be brought to the ways of tribulation, as people without advice; then shal the Race of the Picts (meaning all strangers) like the burning of a hot furious flame of fire shal vanish away, and then better fruit and of better qualities shal possess the land.

Frawd wallaw a naw Anyſyn
Llwr Milevird mylveirch digyſtwyn
Glwybyr moliant Medpaut, Medaukwyn

Lliw keneis oth godeis yth gwyn.

Dlew Cannawn kymer y dywyn
Llaw fryded am ẏuc am awyn
Y wethyt Lloegyr, ervpt rraulyt brwyn.
Y Bedwevdd Rhan.

Bẏwyde Aſcen brwyſc Nenn baeiſcadeſ
Brevi borthiat a Coryſrat a chreſ
Bradu yſgwyd bryd yſgein wrthlaf
Brydev tau trelwan tain wodeſ.

Ys Arglwyd yr Arwpd ys ef
Ys Catſyrd, yscarſyd kyſl: ſlef
Gwledic degant orif a decciantref
Rhiſar vgeint kyſadeſ.

Bvd barawd Rarau gwynt hydref
Bugeil bydinw, gymayr gymryt gymref
Goryf kein doryf con dothyadref
Yth Earyd ith ad rawd is nef.

Par evrglawr rglyw ym hardlef
Pen Prydein proffwn yn tangnef.

The fiſt part.

Tyngnefed am nawd am niferwch
Chi chiallv dy hevd ch
Nit a thar llachar llafarwch
Nit Achl: s aſl: s arafwch.

Nit Achludeveglud argelwch
Argel Card kerdorion wolwch.
Dor yſcor yſgwyte v Amdrwch
Doith a drvdam dvd amdegwch.

Taryf

Taryf Aergawd air gwl gadarnwch
Toryf cvrgoryf cvrgwyn gyfedwch
Kyfedach vorch vy chynnwch
Kyfedwalch kyfedwilch elwch.

Elyf dreic dragon dygrywch
A af low lueed angelwch
Amgeled Brithon brithwch
Tyrnon tyrnas Anselwch.

Beird wgawn bard vrdawn vrdwch
Vrdawl kerd cau edifeirwch
Ant gvd bvd bewnneyt gyfradwch
Ongyr ued Angerd Malolwch.

Anger dawl gredfawl gredyf unwch
Dy wall am dywef llonyddwch
Caudad vyf a digeirydwch
Na dala jar cas nar cas heddwch.

Nam gwethawd omgu nawd om gwarwch
Nam gwethrvn granwyn greyt wolwch
Nam gwrthod eryf draffod aayf drwch
Ni wrthyd mabavw dadelwch.

The ſixth Part.

Dodolwch llachar llace gyvarpar
Yn aervar yn orvev
Llydv yſcor yſcwyt bydmev
Llyt yſgun aſgvn ys gorev.

Y gymryt ankyt kyn barev
Y gymod nudyfed yn dev
Dy vvoi vilwr hyd Angev
Dy nolawd is tanwawd ys tev

Dy fardda dodwy ith o deu
Dy var gwed gordyfyn yfadev
Ti hebef ind hebv ced tev
Did hebad ny hybaf fynhev.

Hyr ith ardrethyr ar drethev
O bell hil Cadel kell kerdev
Hil Coeling perging pennaethev
Hy dyr am dadyl kynadev.

Hyl Rodri gweſti gwyſtyl verev
Gwaſtad gryt gWyſtlon byt bott tev
Hil Ruffud dwyf rwydſud radev
Cbwyſg rynuawd morgymlad mawrglev.

Hil Maelgwyn milcaut adodev
Hil Tewdwr dywedwr dehev
Brwydyr orchwyl in orchud tlyffev
Nag ariant nag eur yn adnev.

Brwyſc rhwyſc rhwyf brolwyd brobrev
Seith ben dyvet breiſc am gedam gadev
Priodawr Prydein prem preydev
Preid preidwyr preidwalch gyfreyev.

Preſlen fur pryſſur pres olev
Preſſwy lyawa vrrchawg veiach gWinev
Gwynfydic gwrvrydic vrydev
Gwyn wyd kyad keinfyrd kyſedev.

Gwyn fyd gwyr ywrawl devodev
Gwyn fyd keirdd beirniat wyf ſynnev
Gwr glewfyd yn eugrydaergren
Gwr gole dic vya ar aladoedd indgev.

Gwed

Gwrd varav kyscan kyfreidiev
Gwrd vauyar gward var Gwendolev
Gwr o ddengys lladd a llasnev
Rhudion llew dragon eywdreigev.

The seventh Part.

Drcir ehosyn ehaug y dersyn
Dragon rwyf rhwyd waith Gynselyn
Drogon vard dragon valeh fydyn
Dragonawl dragomoyf o dyn.

Kanaf wawd ir priawd ar pryn
Prif Arglwyd brolwyd bronheylyn
Breisc atlloed beird, borthloed berthyn
Brwysc hrwydev brwydyr deehrevdychrano

Brad bryneich braues ai Canllyn
Brawd a chwed gymyned gwyn
Gwrys ef nis dechrys dechryn
Y ougyr, y augerd nyt edwyn.

Gnawd vch knawe knydoed argolchyn
Ar llwybyr llawr neve llawr blwydyn
Llew llyffoed llyſſeid y dervyn
Llys ehorth, llyw y dorne llewyn.

Gwynt woſſud llofrud lloegyr dylyn
Gwyr wosco wescord diergryn
Gwyrd wascar o wysraed keynmyn
Gwyn wyd kyrd keinfyrd kysedev.

Gwedy Medu a med Gosewyn
Am hyr wled am hylwlat y hyn
Am gedawl am gadev debyn
Am gyrd wawr am gyrn mawr welyn:

Gorpo hael haelonaeth wobryn
Haul wedrud hil mawrwud Merwyn
Gwaur gwedi ryf gwendyt oe gylch,n
Wenwlad n fgwyr adef gwyr yn

Ag folly y Tiruni

Another Welch Propheſie of the ſame, out of a very ancient Manuſcript, pointing out the *Norman* Conqueſt, and of their continuance till the coming in of King *James*, whoſe coming is layd out by an exact number of years, likewiſe of the miſeries that ſhall follow.

Adwyd Engyl ar gychwn, chag llued llchlin a ffelydyr goſgorddam geglew penrodd, a dygyfor obil, a Croes Chriſt yn kymell, a pilav Bethlem a Chaerſalem, a gorvoda ſvddar genedl vedydd, a dwy flynedd ddybedd a hanner y drydydd, adwyd traiſſa lledrad ag ymhell garriad, a ffob ffals vwriad yngwlad vrvwtws, adfvd dial gan ddvw am na wyr neb pavn ywnyd na bo newor er rhai beyvs yn ſvw, os kowir y ſenit, Gwaith y birdh a biry, adfvd Rhufain ymhobin a rhyfel gwedi: a phaufo T. Blwyddin ar bym hec a chrugain a C. C. C. Athrt no mis gwedi conqu ſt baſtard, y dyveir y Normans, advydar dairned havl, advyd drvd halen, advyd Chyalyd yd advyd byd Bohwman.

The Traanſlation

Woe and miſery unto the Engliſh, for they ſhall be driven to fly and forſake Brittain, by force of the Norman Armies and the Lyon with his Commanders Halters and Bridels; then ſhall they ſometimes fight, ſom times fly away, then will the Croſs of Chriſt, meaning the Church, be ready to forſake *Brittain*, then ſhall *Bethlehem* and *Jeruſalem* be puniſhed then the right Chriſtians, meaning the Brittains, ſhall be overcome; then ſhall the Normans and the Engliſh fight by ſi's and

and turns: woe then for oppression and theevery, and for want of love, and for false and malicious designs in the land of *Brutus*; Woe and revenge from God because they contend about another mans right, if the condition of the Saints and Beirdles be true: Woe, when *Rose* enters into every house, then shall be warrs: And when T. 76. years, and 300. and 3. nine Months comes; after the Conquest of a Bastard, meaning the Norman Duke, then the Race of the Normans in the Kingly Government rooted out, and extinct, then shall the malice of both (meaning the Normans and the Saxons) equally meet: Woe then for the Armies that shall sometimes fight, sometimes give over, sometimes here, sometimes there.

Here are three remarkable passages layd out: First the Norman Conquest: Secondly, the coming in of King *James* in a prefixed time: Thirdly, the wars that shall follow: And now to the time; first you have the letter T. which by the ancient customary number of the Brittains stood for 160

Being added to the former number of 378

makes 538

Now this number of 538. with the 3 odd Months above, is the very distance within a few Moneths between the Conqueror, and the coming in of King *James*.

In respect of convenience and Concordance, I will annex one short prophesie of *Merlin Ambrose*, although out of its proper place;

Mi ddywed vf Arredeg, am gyfrinar ddammeg, Egni dav harry in bvdd hir i trwyddad.

The *Translation*, I will deliver in a swift manner touching some, mystically, that the Race of two *Henrys*. shall not long continue in the regal Government; read the Prophesies following, and you shall know who these *Henries* were.

Gweles hael o kul Anghawrawd
Ai gwelet gwelei ryfedawd
Mal Cadarn yn Cadwi bryawd
Mal Cadwr latwey a dyfawd.

That is, I have ſeen a liberal perſon, of the body of *Angharawd*, and as I ſaw him I have ſeen a wonder, like a mighty ſtrong man keeping his Spouſe, as a fierce keeper will he keep what he gets or recovers.

The ſecond ſhall be *Arcverend Debyn*, and Prophet, ſometimes Biſhop of St *Davies* in South-Wales, and the firſt Patron thereof.

A hauſſo heb yffro gwyllt
Hael oeſawl o hil Eyfyllt
Gwerin yw o goron Owam
Vwch Ehod a dderchavham.

The *Tranſlation*, A well adviſed and wary Branch, liberal and well ſtruck in years, which may challenge his diſcent from the Race of *Eyffyllt* ſhall ſet his own hand above the Wheel, *fol.*

The Third ſhall be *Robin ddv*, ſometimes of *Angleſey*, a *Bardh*, Prophet and excellent Poet.

Ag yn y olyn cheoli, Ni biddvn Meddin i mi,
Nes kwni o Ais kynan, dindoethy riwai au
Egnini or himpni hen, i daro agwaed yr en,
Hwn a daw draw heb dra, o achoedd henynycha.

The *Tranſlation*, And after him, meaning the red Lyon (as by the *Kowyddi* may appear) there ſhall none rule until one ariſe out of the Race of *Conan dindaethwy*, which Prince will be of his Conſanguinity and ſhare, and this will be a braneh out of the ancient ſtatt, which will meet and ſtrike with the blood

of

of *Ierien*; and this will come there (meaning to *England*) very merciful of the ancient Race to be highest.

Robin Ddv.

The fourth shall be *Aidafras*, a *Barah*, Prophet, and a Poer. *fol.*

Talweithog Owain dan Arvav llifam
Gore unmabgan ddvw wyt ith ddamwam
Had lwyn hil Cynvn hwyliaut ynhervin
Ind rhaid yn achwyn rhig i gofvd
Llewddawg fyddvat, lle a greskynaut
Ar loegewys diroeddy Tervynaut.

The *Translation*, Princely *Owen* with his sharp Armes, to predict of such will be most dear and pleasing to the Son of God, in the end of times, they (meaning strangers) shall make their suits and requests to the Race of *Cynwyn*; bnt we need not complain for their miseries, their Armies wil be very powerful, places will they Conquer, or come to by oppression, but in *England* they shall have an end, or vanish: This Prophet is very provident to take off scruples, that else might be suggested about *Owen*, lays him of *Cynvyn*.

Addafras.

The fift shall be *Merthin Ambrose*, a great Prophet

O hil Gynfyn gadaan balade a gedwi erchwyn Pan fo Gwinedd ydghyfedd, Mad gozewyn, Gwynfydedig fvddo brvdd a Phryfaenyn kad kerdw dir kynvyn.

The *Translation*, From the Race of *Cynvin* the strong stump or tree, will come a man that wil win and preserve his rights; at such time when North-*Wales* is in a weak condition, he shall be a happy and first Prince: a Prince which wil kindle and gather together an Army to recover and keep the Lands of *Cynvyn*.

The ſixth ſhall be *Merwhin Silveſtris*, which is clear and full, a famous Prophet.

Pan dyfo dav frodr or vn kyrnas, brvdar Wneithvr dialam dir trwy dorf ynwyr ám hir Alonas, Pon fo gwyr keb pen, a marchagion yn rhvdd, ag yn flaen llym frwgon, a figlokaer Rovſam, a Chynwr yn y Twr gwyn yn llyndain, a llyndam mewn pychrin.

Taleithwg frenin a ddaw, ai fonedd or Aber fraw, Ag yno Arthir kymrv ſed yn fodlon, ſe ar Goron wrth gyngor gweiſion.

The *Tranſlation*, When two Brothers born in the ſame Kingdom cometh to *England*, with purpoſe to be revenged for Lands by force of Arms, as alſo for the death of their friend or kinſman; and this will come to paſs when the Nation is without a Head or King, and Knights abroad, the tops of Aſhes or Pikes very ſharp; and when *Rome* trembles, combuſtion in the white Tower in *London*, and *London* in fear.

Then ſhal come to *England* a King from a Princely Race, with his noble diſcent from *Alerfrow* in *Angleſey*, the ancient Seat of the Princes of North-*Wales*, then, or in ſuch time when this cometh to paſs let the Brittains ſit ſtil at home and be quiet, while the great ones of *England* contend, for the Crown ſhall go at the diſpoſe of the Subjects.

The ſeventh ſhall be *Kilfardh*, or *Heinyn fardh*, called by both names, who lived in the days of *Talieſin*, in North-*Wales*, an admirable Prophet.

Miath ofynaf pwy a fvdd Penaf Naf or Nawedigion, Iir gwedi krvſt bawl bennaf oc haeleon, hil gynawon fraink yn Eglwys diſn doethon, Engil yn Englond gyfar gwynon, hyllt mal fydyll gweddill Brithon, Prvdor Alan, Pvmed gofyn oth ofynnongaed E. Hedin frenin Anfraint hirion addileyir i dyledog Winoir tir ag ynwir Gwyn fydy gwyr pan gyfarron

farron, a gwae hwynt dwyll wyr dall or Modd on, in myby l i q.vd pa fyd fyddon yw kowir Ton.

The *Translation*, My question is, who wil b chief Ruler of the ninth Lord or Ruler: a Lord after the most liberal Christ will be chief or Head of all the Liberals. Examne his Highness discent from *Alan*, the son of *Owen ap Cadwgan*, and you shal find it in the ninth degree.

The Rate of the *F nch* comes to dest y the Church, and the English in *England* will be qual with them, and the remnant of the Brittains will turn like a wheel: *Quest.* If it be demanded, when shal the Pawn of *Alan* be redeemed, then make Answer, it wil come to pass in the time of the fift after E. the young, or childish King with the large Territories, but unjustly possessed thereof: That which will come from the bottom of North-*Wales*, shall bring woe to the Tennants or owners of estates, then shall right take place, happy are men when this com s to pass, but woe be unto all blind, treach rous and deceitful people, their hearts shall not imagine what miseries shall fall upon them, for their falsho d to their true and faithful Lord. Examine further, and you shal find his Highness to be the fift after *Edward* the sixt that dyed in his tender years.

Ag am weddillon Troya traws gynheniedd,
Ago ddigrain, ybydd yllew yn gechwaed
Kwyn fan a brys a ar ys Anghyfed
A Choronar Ei on mon mam wynedd
I farch yn arfog yn erbin Cadav
Ai law o hil manaw miniaug arfav
Telienhiog Aberffraw hybertbi longav
Efa wysgir almaen er ymlud ladav.
A llychlin ac gychwyn ir dehav
O Gwam ir kenwant, hwy a gyrehaut girch arddifno
Ag y na yn wir i darogeme y darogenav.

The *Translation*, The remnant of the Trojans shal receive

wrongful bickerings, and the Lyon ſhall be coloured with blood through the miſtake or error of his ſword, then ſhal be mourning and condoling, with nimble expedition to ſummon in new (but weak) ſupplies, and the Crown in command of the Stagg of *Angleſey* the Mother of North-*Wales*, whoſe Horſe wil be compleatly furniſhed with Arms to rout his enemies Army, and his Hand likewiſe wil be furniſhed with ſharp edged Sword and Weapons; and this perſon from the Princely Seat of *Aberffraw* in North-*Wales* purſue his enemies at Sea with his gallant Ships as far as *Germany*; then ſhal *Norway* be in their flight towards the North; from *Owen* this Stagg wil be derived or deſcended, they ſhal make an Aſſault on Thurſeday, then ſhal the Propheſies and Predictions be ſpoken of, and manifeſted.

Our ninth ſhal be *David Gorlleth*, an excellent Poet, and Maſter of Arts, that lived 190 years ago, and his Songs are grounded on *Talieſin* and *Merthins* Propheſies.

Tir a fini Tarwofon, Tyrrav Cerrig y tair koron, a phair ganerr offiireu, eauſ ug y pvcredig bren gwr kyffrawn ar groghefyd, a thir y baedd a throy byd.

That the Bul of North *Wales* ſhal and wil get or conquer both the Lands and ſumptuous Buildings belonging to the three Crowns; and this wil come to paſs when God ſhal be ſerved under the pure and growing Tree: This Bul or perſon wil be a juſt man, which wil own and bear the Croſs, and get the Lands of the Boar, and turn the world.

Obſerve, leaſt the Reader ſhould cavil about the Bul and Conqueſt, here it is ſaid (as a ſure note) that the preaching of the painful Anabaptiſts wil be under growing trees; and when were ſuch ſeen in *England* before? look again to the Croſs in his Highneſs Arms, likewiſe foretold.

Our

Our tenth ſhal be *Doiud Nanmor*, Bardh and Poet.

Madws yn wrth Ammodav, lygrv gwyr oſewn lleigirgav ag ynill heb fawr genad, i tir kwynt oedd drefyu tad gwilliwch waith gwelwch weithi n, eychinachvbi Rhin ni ad hwn onid hyny, vn ſais yny bias i by.

Rhavl a gaiffe helint, llew Bloddin o Gynvin gynt, Maner goch yn mytv e gwaith, ar Melinor Moreil waith kad wala dec a ddewed cef, wythriw ddawnoi weithcred ef ych o gymrv yn gyrrvr gad, ar llewa ddifa ellevad.

The *Tranſlation*, The time appoinnted by Proph ſies is at hand, to ſpoyl and deſtroy men of falſe *England*, and to get without leave, or conquer their Lands, formerly our rights, and hereafter behold and obſerve the work of the Ox, ſnatching and recovering his ſhare: This Ox wil put the Engliſh in new habits, the Sun ſh l have the Conqueſt and Glory; yea the Lyon of *Bleddin ap Cynvin* of old, with his red Banner, gaining the work, and the yellow from the Sea again: *Kadwalader* the happy wil revive by the coming and Conqueſt of this Lyon, an Ox from *Wales*, driving and commanding the Army; and a Lyon which wil deſtroy the Moon: *fol.*

There needs no Parraphraſe on ſo cleer a Propheſie do but read it, and thou haſt the real meaning of this Prophet in plain words.

Our eleventh, whoſe name I have not met with, but his verdict is ful and clear, and out of diſpute.

Korcnog fabau a din ir morvedd
O waylod lloegir hia y gogledd.
Ef ywevn Aſgella gyfvdoiomedd
I ynill prydam, hyny fvdd chyfedd.

The

The *Tranſlation*, *Coronig ſaban* wil draw to the Seas from the heart of *England* to the part of the world, and he wil be that one wing which wil ariſe from North-*Wales* to Conquer great *Brittain*, and that ſhall be wonderful.

Coronog ſaban gaiſ dir Brittain
I enw a dweinir ymhaclament llvndain,
Try gyngor ſaith Iaith a faith vgain
Gwaer ſois ai klyw onid ar ddamwain.

The Tranſlation, *Coronog ſaban*, wil poſſeſs the Land of *Brittain*, his name wil be famous and known in the Parliament at *London*, by conſent of innumerable Languages; woe be unto an Engliſh man that ſhal hear of him, unleſs from Prophecies.

Coronog ſabaa kredwch yn ddiav
Y grves ſeud gea ai fanctiedir wydd,
Ag yni er bin in lydd din aſiwydd,
Pan ymddengys yn wir ag yn ebrwydd.

The *Tranſlation*, *Coronog ſaban* wil take the ſigne of the holy and bleſſed Croſs, there ſhal a ſtop prevent his enterpriſe when he ſhal nimbly ſtart up and appear.

Coronog ſaban kredwch yn ddiav
A ddenſin lynges i aberdavgleddiav
Ag a gryn llengir pan glowr chwdlaw
Nis bawdd dwr dvr nis Mayddav

The *Tranſ. Coronog ſaban*, as you may infallibly believe, wil ſend a Navy to *Milford* Haven, when the Engliſh enemy wil hear of it they ſhal quake; the power of water or Arms ſhal not deſtroy his life.

Our

Our twelvth concludes with a Prophesie foretelling that the Brittish Conqueror hitherto agreed upon, shal be a Britain by the Paternal discent, and an English man born, with a Narration of his Conquest, both in great *Brittain* & elsewhere

This Conqueror wil be a *Brittain* by the father side, and an English man born, and in his time wil be the greatest Armies of men then ever hath been heard of before In *Brittain*, through the strength of which he wil challenge his enemies to the field at the borders of Rivers and waters; and by strength of such Armies he wil drive Armies of Pagans to be drowned, he shal be a wolf with a open and devouring mouth to the strong which shal resist him, and as innocent as a Lamb to the weak and harmless: see further, and there you have this Prophesie at large.

Now

Now followeth other very eminent Propheſies in the behalf of the Plaintif herein ſet out under theſe names, The Mould-warppe, *the* Flower de Luce, *the* Red Lyon, *the* Wolf, *the* White King, *the* Red Roſe, *fol. And theſe are the ancienteſt of all the reſt, and therefore more worthy of credit.*

The firſt ſhal be *Gwyon Bath*, a great Prophet, and the antienteſt of all the reſt, *fol.*

A llyf Crev, a lliw ffrev or ffrwyn,
Lladei dreig, ar dragon pryd wyn,
Try llyw Coch, try llew drech drachwyn,
Am evr frwydyr, am evr grwydyr evrgwyn.

The *Tranſlation*, That cruel ſtreams of blood ſhal run on his enemies ſides, which ſhal leave a ſcarlet hue on his Bridle; he ſhal u terly deſtroy both the Serpent and the Dragon, likewiſe the three Red Lyons, whoſe deſtruction ſhal be bemoaned; and then ſhal be a condoling of former ſuſtained miſerys, tyranny and oppreſſions, *fol.*

The ſecond ſhall be Merlin Silveſtris, *who flouriſhed in the time of King* Arthur, *and upon demand of the King who ſhould be the laſt King that ſhould Reign in* Brittain: Merlin *laid out the ſix laſt Kings, with their particular deſtinies; and the laſt of theſe ſix is ſet out and called by the name of the* Mould-warpp, *of him at preſent in ſhort, till you meet with him at large.* Fol.

In the the time of wars and troubles, and troubles, and when the *Moula-warpp*, and his people ſhall fall to a great ſtreight,

The

The Mould-warp and the Dragon will be purſued by the Lyon and his party ſo violent, that he and they will be driven for want of aid, to convey himſelf very poor into a Ship, and then here and there upon the Sea, at laſt will land in a place that the Sea deſerted, and then will this Mould-warp offer two parts of his Dominions to them that will recover his Dominions to him and his people, afterwards he ſhal dye for ſorrow, and afterwards his children ſhall be fatherleſs, and live in a ſtrange Land for evermore; and this Mould-warp ſhall be the laſt King that ſhall raign in *Brittain* of the Saxon or Norman Race. *fol.*

The third ſhall be Merlin Ambroſe *of* Caer Merthin, *who flouriſhed in the dayes of King* Vortigern. *This Prophecy runs on two White Kings that ſhould in the the latter times raign in this Iſland of* Brittain.

In the latter dayes of the white Dragon, there ſhall ariſe in great *Brittain* a white King, and then will the race of Strangers divide themſelves in three parts through diſcord and wars, this white King ſhal run with peace at the beginning, and wars at the latter end of his raign, and after this will be driven to ride and flye, and in his flight will he fall, and in his fall he will fall head-long in the bird-lime, afterwards wil it be ſaid in mockery of him, where is your white King.

Afterwards wil ariſe a ſecond white King, who wil ſteer his courſe towards the riſing of the Sun, and to the Country of the other Sun, in whoſe time, it wil be ſaid through great *Brittain*, he is a King, he is not, ſhortly after wil he lift up his head and make apparent that he will be a King of many Principalites, unconſtant and falſe unto him, afterwards wil this white King gather together an Army, and joyn with the Eagle of the North, whoſe army wil be triangle-wiſe divided, then wil he ſtrike againſt the Eagle that keepeth *Brittain*; then wil this white King be ſurrounded or beſieged, and after a ſharp diſpute, this white King wil fal.

The whole Nation wil juſtifie this verdict to be upright and true, as far as it is accompliſhed.

Our fourth ſhall be Johannis de Ruperiſſa.

When the greateſt eſtate be caſt down, then ſhall a man ariſe out of the North-weſt in a cloud, as black as the bil of a Crow, then ſhal the Lyon be looſed out of his bands, the beſt that ever was ſince *Sampſons* time, four battles ſhal be fought, *&c.*

Uſke ſhal run of blood, and *Brecknock* water ſhall do the ſame, the beaſt ſhal mark at *Brecknock* water, the Lyon ſhal roar at *Lemſter* Hil, and ſhal weep for theſe Skirmiſhes, then ſtreams of blood ſhal run, afterwards the Roſe female and her flowers for ever ſhal fail, then *Kent* ſhal laugh and *Eſſex* mighty ſhal make the Croſs of *Canterbury* bow.

Our fifth ſhall be Fryar Bacon *a notable and ſubſtantial Prophet, who prophecyed of the deſtiny of the Mould-warp.*

Gweddich chag kyngoc y Twck ys kymmedig
Chag mynuvs geud tyned yn angeed
A thaoi oc wadi kythveilige, ſomgar,
E hon a wahirddir oc Fudd gatholig,
Gwae a gotto gidag of a Gwaeynte
Ar niſiv a ſo yni amſer kymeva ſaeſon
Naſud eſtconion, kodwch yn i ecbib gida maby dyn,
Chwi agewch weled y gooes ſendigud
A chwiyn bena ach krudiniaeth yn dda
Ar Twrk anianol, yn torri yni ganol
A gyrror kythreiliaid or tir bendigaid
A chnoicigaredd ſuſſwai fowredd
Alty wenydd gwlad net, ich eneidie
A hedd wch tragwyddol a fyddyn ol
In ddi and lawd, eni chotto pawb yn i gnawd.

The

The *Translation*, Pray against the wicked ways and practise of the Turk, lest you of Believers shal become infidels, and turn the divilish sowr Mould-warp the same way, who shal depart from the true Catholick Faith, wo shal come to him and to those which wil arise to take his part: I exhort both English and Welch that wil live in his time, to rise against him and to side and fight with the Son of man, with whom you shal see the holy Cross, and you chiefly having strong faith shal see the great Turk breaking in the middle, then the Devils shall be scoured away from the holy Land, then shal you receive the rich mercies of Jesus, and the Joy of Heaven to your Souls, then, or afterwards shal be everlasting peace in great plenty, until the last Resurrection.

Our sixt shal be *Rees Gochoryri*, a Prophet and an excellent Poet.

Endrvcb r hagr ddcvch hen
Am x Malhenne Maxen
Llythycen rychendid
A laddy ffflam wadd ai ffaid
Kigyddion hwn gwn ganmil
A gwewir ai gyr ar gil
Arffo idda or Fair ddig
In ecys ni ddaw orig,
Kunsel yn y sattela fvdd
Aboad tan i bacwydvdd
Elud fwytwy ai fwyall
Yn y ddar fal kysurkall.

The *Translation*, Look to the black and grim Prophecy (here called Looking-glass) and there thou shalt find a name with the Letter x in it like *Maxen*. This letter wil procure heavinesse and sorrow, and wil destroy the fiery Mould-warp and his party; the persecutors of this Mould-warp wil chase and force him to flight, and he wil flye out of the angry fire,

but wil not tarry nor return in haſte, then a Council wil come from the Army, and his deſtruction or death ſhal be between his houſes, and this great Oak ſhal be deſtroyed with an Ax.

Our ſeventh wil be *Jollo Goch* a Prophet and Poet.

Flow-delws mel dilys du
Mal dieri i blodeu
Keingkiau Amal yn Amlwg
Heaſiayd odd vwkiaid a dwg
Ni bydd hen wydd o hown
Baenhinol cezol y vn.

The *Tranſlation*, That the Flower Deluce like the Dayſies wil bloſſom very fair, and wil put out long and viſible branches of Dukes, but none of them ſhal become old trees to enjoy a royal Crown.

Our eight ſhal be *David Gorleth* a Maſter of Arts, and an excellent Poet.

Rhwnaddaw draw irdeni, A ſeydir yn y fyddni, i fevd a fydd kynyddkwyn, coi i facw civy forwyn, yn ol hin anial hannes, y wadd a ladder nadlles, y twrch dayar au war eini, Daw o bethyn diwino bid melldigedig ddig ddygvi, o enav dowyn anad vn.

The *Tranſlation*, He that wil come there to the battle, wil be deſtroyed in the ſame, whoſe purpoſe wil be to put the race of the Virgin to death: after this the Mould-warp ſhal kil but to no purpoſe; this unruly Mould-warp for a time wil prove the bane and deſtruction of the Nation, being the moſt unhappy of all his Predeceſſors, as is teſtified by the mouth of God.

Our

Our ninth shal be *John* de *Beidlington*, a notable Prophet, that sets out the destinie of the red Lyon, whose name is said to begin with the Letter C.

A Beernful Borle there shall blow
Under a Mountain upon a bow
A splayed Eagle there men do know
Shall make a C. standard to sweat and sow
There shall fretfulness splay fawl
Of them shall win the mount
Daughty Knights there shall cry and cawl
And many one man that day shall dee
A Bull a bastard together meet
Shall fight in field full manfullie
The red blood shall run his race in the strife
And many a Daughty that day shall dee
The red Lion shall made be micken,
And come down from Monntain hye
B. leeve befawl under the feet
And in yernes brink slayen shall he be
When the Albanats blood beginneth full to flee
They shall be driven down into a valley
The fairest flower there left shall be.

Our tenth shal be a Prophet of a clear verdict.

Mi ddyweday ac cedeg am gyscio ar ddamcg
Egin davharri ni bidd hir i tnwydded.

The *Translation*, I wil deliver in a short way touching some mystically, that the race of two Henrys shal not long continue in the Regal Government.

This verdict proved too true for their unhappy Race. *Hen.* 7, 8.

The eleventh shal be *Taliesin.*

Then the Allegiance of the Normans wil be cut off and the Crown wil slip to the Eagle of *Wales,* and this wil produce a happy word, and new Laws.
When this *Belinus* our great Conquerour wil appear, times of thraldom and perplexity wil vanish, then the two whelps wil be dismiss'd of their seized dens, and these two wil be crowned, and their Armies wil be ful of jealousies, two Keepers which wil not keep their Meares and Territories, two which wil be crowned, but fierce and of large dimensions, liberal and of the race of *Griffith;* and these two Kings shal cal the loyal and faithful, false and treacherous; and these wil not divide and share.

And surely there shal be eighteen years of peace, and after this feasting time, there wil succeed twelve years of wars, and this wil come to pass very cunning and politique according to Predictions, and then wil Lands be conquered from the Sea, and the Eagle of *Brittain* with advice of his wise Council and strength of his Army, and sharp Arms, wil surely overcome and conquer.

These that follow under the name of *Koronog Fabau* belong to the conquering Prince spoken of throughout this book, this word *Coronog Fabau* may be taken in a double sense, and of a double application by the ignorant in the scope of Prophecies, as it was applyed to King *Charles*, being the Son of *Anne*, but clean contrary to the scope of this Prophecy, as it shal be made appparent, the second application, that it alludes to a person that may challenge a lawful intereſt to a Crown by ancient diſcent, or right of ſucceſſion, as herein is manifeſt.

1. *Koronog fabau Medd Talieſin*
A hyny a ddavllenir yn llyſce Merthin
Yng hanoli vus i Rhuthur yw elin
Ag yni ddiwedd i bydd brenin.

The *Tranſlation*, *Koronog fabau* ſaith *Talieſin*, and theſe are read in the books of *Merthin*, in his mid age wil run furious to his enemy, and in his latter dayes wil be a King.

2. *Koronog fabau dyma beth chyfedd*
Chag ofn kafad, i kilia yn gogledd
Af a gill yn llwigir Arglwyddiaeth redd
Ag uto brenni fydd yn i ddiwedd.

The *Tranſlation*, *Koronog fabau* wonderfully wil betake himſelf to the [illegible] to avoyd a storm, he ſhal loſe in *England*, Lordſhips and greatneſs, and yet he ſhal be a King before his end.

3. *Koronog fabau Medd hen*
Proffwyd or Almaen yn Abergaſſis
A gill yn i ſiemgtid y Goron a'r dis
Agyn i kenauit i bydd gwrdonnis.

The

The *Tranſlation*, *Koronog ſaban*, ſaith an ancient Prophet from *Almania*, in his youth wil loſe the Crown due unto him, but in his old age wil be a man of might and greatneſs.

4. *Koronog ſaban* (*Medd proffwyd Acall*
Eſtodiws Eſgob a fydd Angall
Pan el yn i henamt i ladd a bwyall
Ag yn i ſwingtid yn farwnr Angall.

The *Tranſlation*, *Koronog ſaban* (ſaith *Eſtodius* a Prophet and Biſhop, wil be unwiſe, when he ſhal go in his old age to kil with an Ax, and in his youthful years an unwiſe Judg.

5. *Koronog ſaban a gyſid lynges*
Medd Sibli ddoeth a fu ſcenhinies
Ag ir Twrkiaed ſe a wneif atles
Foi chag knowo indous Neges

The *Tranſlation*, *Koronog ſaban* (ſaith wiſe Sibil the Queen) wil prepare a Navy, which wil be very hurtful to the Turks, and it wil not avail to flye from him.

6. *Koronog ſaban medd r Apoſtolion*
A wna vyſuddodymyſg r Iddewon
Par iddino gredv fal griſtnogion
I Grvſt a gvlles ir waed i galon.

The *Tranſlation*, *Koronog ſaban* (ſaith the Apoſtles) wil do a wonder amongſt the Jews, he wil convert them Chriſtians, and draw them to believe in Chriſt that loſt his pure blood for them.

7. *Koronog Faban medd l'yfrav Rhvfain*
Eſ a dvos ſorweddi dir y dwyravi
I ddwyn koronav ynoly damvain
Ag i dwyn vcddas i d ir Pcydain.

The

The *Translation*, *Koronog fabau* (saith the Prophecy book of *Rome*, wil go over Seas towards the Land of the To conquer Crowns according to such Prophecies, and to bring honour to the Land of *Brittain*.

8. *Koronog fabau a gaiff fawr vrdlas*
Medd hen proffwyd ael wyd Gildas
Ag yn Rosfein dre fe a wneiff Barkas
Ai gasogion fyvth mewn Antchos.

The *Translation*, *Koronog fabau* (saith ancient *Gildas*) wil become to high esteem and honour, in the Territories of *Rome* he wil make a purchase, and his enemies wil fal into misery.

9. *Coronog Faban kovdwch yn ddiav*
Yn hur Babilon i kyfid Eglwysav
Brenin Koronog fiddyn ddiamav
Gwaer Twrkiaid pau ddvl wdisav.

The *Translation*, *Koronog Faban* (beleeve assuredly) wil raise Churches in *Babylon:* A crowned King wil he be without doubt, wo be unto the Turks, when he comes to destroy them.

10. *Koronog Fabnu a gyfid ddvdd gwener*
Yn erbin Gog a Magog ai hannifer
Ag a cvdd fattel dau i fawer
Gwaer Saraſemaid pau ddelr Anifer.

The *Translation*, *Koronog Faban* on a fryday wil give a battle to *Gog* and *Magog* and their multitudes, and then wo be unto the Sarazens, when he wil appear against them.

11. *Koronog Fabaa medd doethion Rhnfain*
Yn ol amſer Jeſſvmab rhvain
Mil Pvmkant deg a ffedwar vgain
A ddieliff dracha g wyr tre llmdain.

The *Tranſlation*, *Koronog Fabau* (ſaith the wiſemen of *Rome*) after the year of Jeſus the Son of the Virgin 1590 wil render vengeance on the Londoners for their mercileſs contempt and cruelty.

12. *Koronog Faban pau ddeli henaint*
Trwy nevth ſeſſo pen r holl ſaint
A fin gyſiownder yw hellgiraint
Er i ſvd heddiw yn ſalw ddiſcaint.

The *Tranſlation*, *Koronog Fabau* when he becomes aged, through the aſſiſtance of Chriſt (head of all his Saints) will procure Juſtice and Equity to his own, although at preſent of ſmall account.

13. *Koronog Fabau medd Merddin Emris*
Ar gwra elwir ſ. hannis Coloſencis
Yn i ſieng id i bidd gwrofnus
Ag yn i henaint i biddgwr grymis.

The *Tranſlation*, *Coronog Fabau* (ſaith *Merthin Ambros* and the Prophet called *Johannis Coll ſcencis*) in his youthful years will be a fearful man, but in his latter dayes wil be mighty powerful.

15. *Coronog Fabav a ddenſin dan yrgill*
At y gwr a foyn kadw r keſtill
Ag yna choddir manneravyni fefyll.
Gwae Arglwydd Rhaglan pau welor pebill.

The *Tranſlation*, *Coronog Fabau* wil convey private meſſa-

ges

ges to the Keepers of Caſtles and Garriſons, then ſhal Banners be ſet up, and woe be unto the Lord of Rhaglau at the ſight of theſe terrors.

16. *Coronog Fabau Medd Rhees er yri*
A ddanfni lynges i Abertifi
Ag yn ſſwydd benſco i bidd gweidd
Pan ddel wyr i die heb balli.

The *Tranſlation*, *Coronog Fabau* (ſaith *Rees Goch* of Snoden hill) wil ſend a Navy to *Cardigan*, and in Pembroke-ſhire wil be lamentable crying, when his men wil enter in by force. ſee p. 17.

17. *Coronog Fabau a gaiff i gyfarch*
Er iddo yn lloegir gaffael Amarch
Ef a ddianike o ddwylo hil llowarch
Fal i dienig vs Jonas o folar Morfarch.

The *Tranſlation*, *Coronog Fabau* ſhal have high reſpect and honour, although in *England* ſlighted for a time, he ſhal eſcape the Stratagems plotted againſt him by the race of Llowarch, as *Jonah* from the belly of the whale. ſee the 19, 20. in p.

21. *Coronog Fabau wedi mawr Amrafael*
Ar foroedd a thirvedd a chwerwryfel
Efai kleddir medd r Archangel
Yn nyffrin Jehoſaphat yn ytiryſſel.

The *Tranſlation*, *Coronog Fabau* after his great Conqueſt and troubles by Sea and Land, he ſhal be buried (ſaith the Archangel) in the bottom of the valley of *Jehoſaphat*.

Here followeth the Principal of, or theſe names given by the Ancient Prophets to know the Coronog Fabau *or the prophecyed Britiſh Conqueror, which will win the holy Croſs through* Chriſtendom.

Pymthag enwarweini awg ar hwn ad weinir ỳr hawg Mae ith gwmpas ail ỻoſſwy ſit o henwe Amroy, Rob. Ddv.

Sai h *Robin Ddv* this Conqueror bears 15 chief names, but a thouſand names beſides belong unto him.

The 15 names are theſe.

1. The Sibils called him the *ſecond Lyon* of great *Brittain*, whoſe ays wil be diſtinguiſhed into three notable times, the firſt time wil be impatient, weak and angry with him. The ſecond time he wil deſtroy and burn. The third time he wil build Churches and Towns, and convert Jews and Pagans to the Chriſtian Fai h.
2. The Angel *Talieſin* called him the *Bull* with the large Territories.
3. *Merlin Ambros* called him the King of the weak Nation.
4. *Merlin Silveſtris* called him the *Bull* of a triplicite nature.
5. St. *David* called him, the *Son* of the *Man*.
6. St. *Thomas* called him the King of Virginity.
7. *Evan Feidwy* called him the King of the black Stags.
8. *Banaſter* called him the King of the Foord of *Tyfoddvon*.

9. *Beder*

9. *Beder* called him the Egle of the Race of the cleer Language.

10. Mr. *Talkan* called him the Unicorn.

11. St. *Jerman* called him the faithful Serpent, which wil conquer the Kingdom of the Saxons.

12. *Alan* the Monk called him the Golden Lyon, which will take the wing of a Dragon and flye to *Rome*.

13. *Molnigail Abbot* of *Ireland* called him the sixt of *Ireland* which wil not submit to no mans Ordinance, but to God.

14. *Arpheus* a Patriark called him, the best of the who wil destroy his enemies of *England*, conquer most part of the world, subdue the Turk and the Pope in whose time shal be wonders heard, and the fall of Princes.

Manifest signs and tokens to know and discern the prophecyed Conqueror when he comes.

This Conquerour by consent of Prophets, wil be meek and lowly, without pride or wilful contempt, That he wil keep and preserve his body in his youthful years in capacity of warlike affairs, till he takes that great charge in hand, and wil hold on in that carefful preservation til he makes an end of his Conquest, both in great *Brittain*, and elsewhere, and until he makes a full Conquest of his enemies, and winne the holy Crosse.

This Conquerour wil be a Brittain by the fathers ſide, but an Engliſh-man born, and in his time wil be the greateſt Armies of men, that ever was heard of before in *Brittain*, with which he wil challenge his enemies to the field at the borders of Rivers and waters, and by ſtrength of his great Armies he wil drive Armies of Pagans to be drowned. That he wil be a Wolf with open and devouring mouth to the ſtrong that wil reſiſt him, and as innocent as a Lamb to the weak and harmleſs.

Further, the Prophets have foretold that he wil be Emperour of *Rome*, and that he wil conquer *Africa*, and from thenceforth wil he be called the Cock of the Brittaines, and he wil be the ſixt, which wil make his way from *Ireland* to the holy Land.

A notable Prophecy written in Engliſh 200 *years ago in ancient Court-hand, ſetting out the Kingly Government ſucceſſively from* Henry *the eight to his* Highneſs *the* Lord Protector *that now is: And alſo what ſhall follow in the future, father'd on* John de Brittlington.

Barneys ne battels Brittaint ſhall be
And barnes on bellys bloo
The fourth Branch of the tree ſhall dee
That loſt hath bowes mo.

The *Expoſition.* Here the Prophet begins at *Henry* the eight by the name of a Tree: And that *Edward* the ſixt here ſet out by the fourth branch ſhal ſucceed: and dye without Iſſue.

Warre

Warre shall wake and wo begin
But wisdom shall hit were
Cities shall not see for sin
How sowr is their Supper.

Expo. In the raign of this subtle Queen is foretold that the Protestants shal be subject to woful misery, that the sins of the Romish Persecutors shal cry for vengeance through the Cities, and that the supper or life of the faithful Servants of God shal be made sowr and bitter.

A Dame shall deame and make great aim
And do no other air
For bliss shall breed: Bale shall blyme
Through bounty of the Bear.

Expo. After a storm comes fair weather; here a tender Dame is brought in, that wil lament and condole the former miseries of the Church and faithful Members thereof, and do them no other dire or harm, in whose raign blessedness shal breed and grow, and the Jesuites, the Priests of Baal, shal be scowred and scourged away through the goodness and bounty of this Queen, which wil prove as fierce as a Bear to the enemies of God and his Church.

When all the boughs are waxen black,
The Bole is set at naught
Then wrong wis death waits after wrack
For work unwisely wrought.

Expo. When all the Children of King *Henry* the eight wither away and dye without Issue, the Bole or old *Henry* wil be set at naught, or out of memory, then death waites for destruction, for works unwisely wrought, meaning the electing of the Scottish Race for the Kingly Government.

Intercessions

Interceſſions for a new Soveraigns ſake
Old ſoares ſhall be upper ſought
The lettur X laſſes big in lake
The beaſt on loſt be brought.

Expo. Then when the new Soveraign comes into *England* old ſores and quarels wil he revived, which wil pl ng the Letter C Laſſes or Preſbyterian Miniſters in a Lake of c nfuſion, and that on beaſt King *James* brought in ſhal be left or dye.

A red Lyon ſhal ramp and ruſh
Whoſe rules ſhall rue that Race
The Twyborn foalk of ont a pace
Graceleſs ſhall decreaſe.

Expo. King *Charles* is here ſet out by the name of the red Lyon: R d in reſpect of blood-ſhed in his time rnd within his Dominions, this red Lyon ſhal ramp and ruſh, or rule and act unadviſedly, whoſe rules ſhal rue that race of the Scots, and their graceleſs high-way men called into his wars ſhal be deſtroyed.

Then holy Church ſhall hearme hent
And four years ſtand in ſtrife
And meet and feitcht ouer about
As though they ſeclere were.

Expo. In the time of the red Lyon aforeſaid wat ſhal ariſe, when both parties ſhal ſometimes meet and fight, and ſomtimes fetch ſupplyes over, about, or from beyond Seas, which wil ſhrewdly trouble the holy Church for four years.

The Chriſtian Roſe ſhall rufully be rent
With ſin and Sinmoneys aſſent
Unbeſet over ſides ſore.

Expo.

Exposition. In the Precedent Prophecy the Prophet tells us that the holy Church shal be troubled during the warre, but here he tells us that the same shal be wofully rent, and that in the time of *Calmenes Orasser* the fury of the warres, the author hereof did very well foresee our present divisions occasioned by the cavilling humor of our Sectaries, which wil beset the Church over every side lore, the Prophet tells us further that Church-livings wil be sold or taken away from the Ministers.

A Well shall rise with rime and reuse
That Reme shall into Roem.
And keuse of Care by Crede and Creame
The keys of Christendom.

Expo. A Well or fountain of trouble shal rise in the Church which shal fal into the Popes Palace at *Reme*, so likewise over all *Europe*, which wil continue by consent of all Prophecies until a reformed Prince comes with his key of uniformity to compose the difference in the Church according to its primive pristinitive puritie. *vide fol.*

A Branch out of a farther Beam
Shall big his bowre in Broom
Crownes at Callice Colen Jerusalem
Encline to his shall come.

Expo. Take notice that the red Lyon was the last King here spoken of, and next to him in succession comes in a branch out of a further beam, both the red Lyon and this branch is here implyed to come by descent from the race of the Britans, the red Lyon from *Owen Tudor* or Prince *Griffith ap Llewellin*, and this Branch from a further Beam, as from *Owen ap Cadwgan ap Blethin, ap Cynvin* Prince of *Powis*, being further or far before the time of *Owen Tudor*, to this Branch shal *Callice, Colen*, and *Jerusalem* come and encline by their Embassadours.

That Branch the Monks ſon hath ſaid
Shall win all that is left
Men full in folly arrayed
He all bring into reſt.

Both the Author hereof and *Merlin Ambros* the Monks ſon harmoniouſly conſent that that Branch formerly ſpoken of ſhal winne all the ancient right, liberty, freedom and Territories which the Brittains formerly enjoyed, and the great ones here ſaid to be fully arrayed in folly, this Branch ſhal bring into reſt, and that by power of the Sword.

Then a battle ſhall be brayed
Where Kings ſhall down be caſt
And Eagle with Banners broad
Shall bear down of beſt.

All is not yet done in *Iſrael*, nor on the borders of *Brittain* it ſeems, another battle is yet to be expected, and a great one too (if this be true) where Kings in their own perſon wil appear, and be heads of the ſlaughter, but to the encouragement of this Common-wealth, in the next place it is ſaid that an Eagle with Banners broad wil bear down of beſt, this Eagle wil be the Britiſh Conqueror that wil ſtand for the Catholick Faith ſpoken of before, which wil be the chief inſtrument of beating down the ſaid Kings.

This Eagle gives us gifts three
That none could give before
In Babylon this brine boure ſhall be
With bellyes and Banners born,

This Eagle gives us (I ſay to us of this Iſland of *Brittany*) gifts three, *viz.* liberty, peace, and victory, which none could give before whoſe Banners ſhal extend to Babylon, and ſhake the power of that grand enemy of Chriſtians.

A

A ſign of peace there men ſhall ſee
That long time hath beforne
Of Europe Affrick and Aſia
He ſhall hold up the Horn.

Notwithſtanding the broyles and diſtractions both at home and abroad (being preparations for ſettlement and reformation, yet wil ſhortly appear to the face of the world, and that by the means of the ſaid Eagle, as the chief Inſtrument thereof under God) that this Eagle I ſay, wil be Conqu rour and only Empercur of *Europe*, *Affrick*, and *Aſia*, and a Reformer of Controverſies both in Church and State.

Take no ice of the Branch lately ſpoken of, who is ſaid to win all that is l ſt, and to bring the great ones into reſt; and of this Eagle it is ſaid that of *Europe*, *Affrick*, and *Aſia* he ſhal hold up the horn, both do the ſame work therefore but one perſon, in this begionning of his progreſs, a branch, in the end, or in his full Conqueſt and ſubduing of Kingdoms and Nations, then an Eagle, and of this Eagle read more in *fol.*: And now you have an end of this Prophecy, delivered without Riddles but in harſh Language.

A welch Prophecy delivered by Merlin Ambroſe *of* Caermenthin, *written in old manu-ſcript many years ago, of two white Kings that ſhall ariſe in* Brittany *in theſe latter times, ſhewing that the firſt of the ſaid Kings ſhall fall in a ſnare, that the ſecond will be driven to fly away, and afterwards bring an Eagle with him to attempt the conquering of* Brittany, *but this white King ſhall fall in a ſtorm, and the Eagle his Comrade ſhall be driven to flye away by the Eagle of* Brittany.

Yn nivedd a inſer y ddraig wen, i darchre kymry lawen hav yn llawen, o Archos gwoledd llun yn myned an drithe-
rian.

1. *vn or Tair chan a dinne i bwll r hon a gyforth ager ag yſſwalt y dwyrain.*
2. *r ail chan a dyn oddiyma ir werddon r bwn a ddigrifir yn llaweno Arddymir y Gorllewn.*
3. *A thrydydd chan y llvn a drig yn ywlad yn ddifudd, a Gorwag a diyſtir i kymer pawb y hi.*

The *Tranſlation*, Towards the latter end of the time of the white Dragon, the Brittains will begin to cheer up themſelves, and to take courage, when they find the race of the ſaid Dragon dividing themſelves in three parts.

1. The firſt part whereof wil betake herſelf to a Bottom, which wil be enriched with the houſhold Treaſures of the
2. The ſecond part wil withdraw from hence to *Ireland*, the which wil joyfully rejoyce with the poſſeſſions of the
3. The third part of the ſaid race wil continue here in *Britain*, in great diſtreſs, the which wil be ſlighted and of no repute amongſt men.

Now take the whole of this Prophecy according to its Tranſlation.

A fiery Bale will come from the North which will ſwallow Scotland *in her mantle, and by the glympſe and light of this Bale, will the Iſland flye together, and after this, the wings of the great ones will be plucks off, and then, ſhall theſe great ones fall to perdition.*

And from this fiery Bale ſhall proceed a ſpark, and from the ſedition of this ſpark the Iſlands will ſtart, and then will a Court Parl or Council be calledin the ſight of the chiefeſt, or head, which will cauſe the ſecond diſtemper or falling out to be worſe then the firſt.

And after the death of the Lyon of peace, ſhall ariſe in great Brittain *a white King of royal diſcent, who will flye in peace the beginning of his raign, and after that he will ride, and then flye in ſway the ſecond time, and in his flight he will fall, and in that fall, he will fall headlong in the Bird-lime or ſnare.*

And

And from theneeforth, it wil be ſaid in contempt and mockery, where is your white King?

And after this wil ariſe another white King, who wil go and travel towards the riſing of the Sun, and where the other Sun lies, in which time, wil it be ſaid through great *Brittain*, he is King, he is not King, and ſhortly after this, this white King wil lift up his head, and make it apparent, that he is a King of many Dukedoms and Principalities, yet falſe and treacherous unto him, and in this time wil be the time of the Kites, and a time of ſadneſs to the Doves, and then the Ravens wil be ravenous, for what men can get to their hands by hook and by crook they count as their own.

And this miſerable time wil continue for ſeven years, within which time, wil the weak and poor be oppreſſed, and ſhedding of blood within places conſecrated, and the Clergy ſhal fall and fail in places many, that which one man ſows, another wil reap, and enjoy, and then wil death prevail againſt the lives of the poor, and yet for all this miſery, there wil be but few that ſhal perfectly love one another, for what truce ſoever wil be made in the evening, wil be broken in the morning.

After this the Chicken of the Eagle wil come in from the North, upon horſe of trees, and through the rough and ſtormy Sea wil ſail, and make his level towards great *Brittain*, and then wil he give a touch to the Eagle that keepeth the Iſland, and after this, there wil be warres within great *Brittain* for a year and a half, within which ſpace buying and ſelling wil fail; for every man wil ſtudy how to keep his own, whatſoever one man wil commit to his purſe, another ſhal poſſeſs and enjoy.

And then wil the white King with all his Army, betake himſelf to the old place hard by a cunning ſtream, where his enemies wil give him the meeting, and then wil he be ſurrounded or beſieged in three places like the model of a Target, by the ſeveral parties, and then wil he ſtrike at his enemies, and

and so assault and defend himself as well as he can, and then after a long fight this white King wil fall and have his end in the storm or battle, and after this the Eagle wil nest or root himself the rocks or strength of great *Brittain*; this wil not fall in his youth, nor come in his old age, and he shal maintain peace within the Kingdom.

Reader, you may dive into the mistery of this prophecy without an Interpreter.

A Prophecy of Merlin Ambros *directly pointing out these times, part whereof you have delivered by the fourth Furor in the last Enquest.*

When the greatest estate be cast, then shal a man rise out of the North-west, in a cloud as black as the bil of a Crow, then shal the Lyon be loosed out of his bands, the best that ever was since *Sampsons* time.

Four battles shal be fought

1. The first at *Gloster* and *Wales*, then shal Sword come over the Sea with spear and shield, and the red Lyon with many Knights of the North shal come to the Battle.

2. *L. M.* shal come to the second battle of *Gladsmore*, whensoever it shal be, a Guest at *Milford* haven shal land.

3. The third battle at *R sse* and *Barnsley* Moor before *Camarthen*.

4. The fourth, in *Florswen*, a proud skirmish shal be, *Usk* shal run of blood, and *Brecknock*-water shal do the same, and beast shal mark at *Brecknock* water.

The

The Lion shall roar at Lemster-*hill, and shall weep for these Skirmishes.*

1. At the headless Cross besides *Gloster* shal many thousand be slain.

2. At St. *Donnes*, the Cock of the North shal crye alas that ever he was Lord.

3. At *Werborn* proud skirmish shal be

4. At *Colbrook* this Guest his banners shal spread, and in *Honslo* heath betwixt a Park and a Bridge of tree, the unbridled horse doubtless shal dye.

Streams shall runne of blood, and the Rose Female and her Flowers for ever shall fail.

A Dragon out of the Tower shall destroy the falsest of the City, then Kent *shall laugh.*

And Essex *mighty shall make the Cross of* Canterbury *bow, and a Clerk of* Cambridge *shall it crave.*

A red Fox shall come out of a wall, with as many crafty Wyles as he can devise, I read or told you, Masters all, defend you, for oddes shall sit in your Assize, then the Towns shall swim against the stream, when the dead man sit in his room, then shall the world turn up side down, and grace shall grow to every man that walketh in his way, all men shall enjoy the main resurrection, but especially men of Religion, namely all men that have been true, and false men then shall run and ruth shall rest in every man, and in joy and mirth shall end their lives.

After the coming of the red Fox, or dead man you see what

happiness

happineſs is promiſed to loyal and religious men, with a happy reformation to the Church. nay a golden Age if you conſider it with diligence:

Now followeth an account of Merlin Silveſtris *(or of the wood) commonly called* Merlin Wilt *and alſo* Merlin Callidonius, *and ſo called from the forreſt of* Callidon *in* Scotland *where (as ſome have ſuggeſted) he lived moſt part of his life.*

But (on the contrary) by conſent of credible ancient Hiſtories left in writing, This *Merlin* was the Son of *Morvin*, who lived in *Nankonwy* in *Caernarvonſſire*, *North-Wales*. *Merlin* had a ſiſter called *Gwendolina*, or *Gwenddidd* in welch.

This *Merlin Wilt* was ſometimes diſtempered in his wits, eſpecially in *May*, *June*, *July*, at which time and ſeaſon, he would betake himſelf to the Rocks and Woods of both ſides of *Nankonwy*, and there he made for himſelf Summer-houſes of green boughs, and was carefully lookt unto and fed (during his fits) by his kind ſiſter *Gwendolina*, unto whom out of his fits he would deliver his prophecies which ſhe carefully wrote and ſafely kept.

Gwendolina ſaw five notable Revelations touching the ſtate of great *Britain*, which ſhe delivered to her Brother *Merlin* to be expounded, theſe Revelations with their Expoſition you have as followeth.

The

The first Revelation of Gwendhvdd.

My dear and most loving brother, as I slept on a night in my bed, I supposed my self to be waking, then and there I saw my self walking in a fair and large field wherein I saw numerous small heaps of stones, and amongst these small heaps, I saw few and thin great heaps of stones likewise, then I saw a multitude of people carrying away the stones from the small heaps, and pouring these stones unto the great heaps, and for all this carriage I have not seen the small heaps diminished, nor the great heaps increasing or augmented, the wonder of this Revelation hath troubled my mind to this hour.

The Interpretation whereof delivered by her brother Merlin.

Gwendolina my dearly beloved Sister, be not thou discouraged at thy revelation; for it tendeth to thy comfort, and be thou confident that the field which thou saweſt signifieth this Island of great *Brittain*, and the small heaps of stones signifieth the Commonalty of all sorts which get their living through the Industry of their labour, and which do put their whole trust and confidence for their sustenance in the Almighty God.

The great heaps which thou saweſt, signifies the whole nobility and great ones of this Island, the multitude of people which thou saweſt carrying away the stones from the small heaps and pouring of them into the great heaps, signifies the Servants, Bayliffs, and Stewards of the nobility and great ones, which are and which will be hereafter: These, by fraud, oppression, and sinister ways and means will squeeze the poor and weak, sometimes by colour or pretence of Offices, sometimes in colour of the Legal power, sometimes by fraud and oppression, and sometimes by Robbery and Thievery. And whereas thou saweſt the great heaps not increasing or growing bigger by the carriage of the small heaps into them, that signifies the wrath of God against fraud and oppression, which prevents the prospering of such wicked heaping up of riches with the

doers and their posterity, and whereas thou saweſt the ſmall heaps not leſſened or diminiſhed, notwithſtanding ſuch carriage away from them, that ſignifies that the Servants and Retainers of the great Ones will defraud the poor, yet that God will (out of his infinite goodneſs) and treaſury adde unto their eſtates, and provide for the oppreſſed from time to time, for what they ſhall loſe by oppreſſion. God will adde to them another way, eſpecially if they will ſuffer their oppreſſion with patience and thankfulneſs, referring the revenge unto the Father of Heaven, unto whom only belongs to puniſh the wicked; for it is he that ordained the ſtrong and weak, notwithſtanding the ſufferings of the juſt in this world, God will provide for them both in this world, and in the world to come. And verily my ſiſter, this is the right Interpretation of thy Revelation.

The ſecond Revelation of Gwendolina *delivered to be interpreted to her brother* Merlin.

Wiſe *Merlin* and dearly beloved Brother, I have ſeen a ſecond Revelation in this manner: As I ſlept on a night in my bed, I ſaw my ſelf ſtanding in a Grove of the faireſt and talleſt Ollars, that the heart of man could imagine or his eyes behold, to which place I ſaw a great multitude of people entering and coming in, with hatchets and Axes in their hands, with which they have cut down and deſtroyed this whole Grove down to the ground: and ſuddenly I ſaw another young Grove far exceeding the former both for ſtraitneſs, ſmoothneſs and extraordinary length, ſtarting up from the ſtumps of the former Grove, and of the wonder of this Revelation I awaked, and from that hour to this day I cannot forget the ſtrangeneſs of it.

The Interpretation of the ſame delivered by Merlin.

Gwendolina, my advice is that thou harbour neither care nor ſorrow by reaſon of thy Revelation; for no harm will come unto thee by it; for the Grove which thou ſaweſt ſignifies the

Iſland

Iſland of *Brittain*, which will be mightily clipt of her nobility and great Perſonages, ſignified by the cutting down of the fair and ſtately Ollars, and theſe ſhall be totally deſtroyed, even as thou haſt ſeen the deſtruction of the Ollars, yet for all this, in the ſame manner as thou ſaweſt a new Grove ſprouting and ſtarting up from the ſtumps of Ollars, ſhall grow again a ſtately Grove of powerful men from the ſtock and root of the former: In which time or age no kind of Riches wil ſtand in the poſſeſſion of the great Ones or Nobility, for it ſhall be taken away by the children of the meaner ſort or Commonalty, and of, or out of theſe ſhall grow men of renown, honour, and command; and theſe ſhall continue in ſuch eſtate, degree, and calling for a long time; and this is the true and perfect Interpretation of thy Revelation.

The third Revelation of Gwendolina *delivered to be interpreted to her Brother* Merlin.

My dearly beloved Brother, I have ſeen a third Revelation, as I was in my bed and ſleep, where I thought my ſelf to ſtand on the Top of a very high round Hill with a flat and plain top, on which I ſaw many ſmall Hills and green Banks very high; then I ſaw a great Earth-quake uſhering on upon a ſudden, by force whereof theſe Banks or Hills would ſuddenly fall and become level to the Plain or bottom, and immediately ſhould ariſe in the place or room of theſe high and green Hills, a multitude of Muck-hills, upon, or out of which ſprouted up and grew upon a ſudden variable ſorts of fragant herbs, and plants full of fair Bloſſoms: And to this hour I wonder at this Revelation.

The Interpretation of Merlin *of the third Revelation.*

Fair *Gwendolina*, be not ſad nor ſorrowful for what thou ſaweſt, thy Revelation will do thee no harm, the Green which thou ſaweſt ſignifies this Iſland of great *Brittain*, and the Hills ſignifie the Nobility and chief Rulers of the ſame: And the

Earth-quake ſignifies a great war that ſhall fall in this Iſland, wherein ſhall the Nobility and great Ones be levelled and deſtroyed in the ſame manner as thou ſaweſt the Hills, falling and vaniſhing away: And the Hillocks which thou ſaweſt ſuddenly ariſing in the places of the Hills, ſignifies that the riches and eſtates of theſe great Ones ſhall be given to men of ſmall degrees and repute; the fair bloſſoms which thou ſaweſt, ſignifies that the young children of theſe will become men of renown and of great eſtates, but hardly will the firſt generation of theſe hold the eſtates and poſſeſſions of their Anceſtors; for they will fade away, even as the Plants planted in the Muck. And this is the ſignification of thy dream.

The fourth Revelation of Gwendolina.

My dear Brother *Merlin*, I ſaw in my ſleep on a night that I ſtood in the faireſt field of wheat that the eyes of man ever ſaw, the ears of the wheat I ſaw to be full ripe, but the ſtraw of the ſame was as green as green graſs, and I ſaw a great multitude of Swine breaking the hedge, and entering into the field of wheat, which devoured and deſtroyed the wheat, and made it plump and level to the ground, and on a ſudden I ſaw an innumerable pack of white Greyhounds entering in, and running furiouſly towards the Swine, and then I ſaw the whole company of Swine killed and deſtroyed by theſe Grey-hounds, and I much wonder after this Revelation.

The Interpretation of the fourth Revelation.

Fair *Gwendolina*, let not this Revelation trouble thee; for the field of wheat ſignifies this Iſland of *Britain*, and the wheat ſignifies the Inhabitants of the ſame. The ripe ears and the green ſtraw foretells, that in ſuch time hereafter, young men will have white hoary heads, which will be ſo ſtrange to behold

hold, as to ſee ripe ears of wheat on green ſtalks: The Swine which thou ſaweſt breaking the hedge and entering into the field of wheat, ſignifies, That an innumerable company of ſtrangers wil enter into this Iſland, which wil deſtroy the Inhabitants thereof, after the ſame manner as thou ſaweſt the Swine deſtroying the wheat: And the Grey-hounds do ſignifie, that there wil come white Grey-hounds, which will revenge the blood of the white-headed youths, on the ſwine, and theſe Swine wil be chaſed away and deſtroyed by the Grey-hounds, *viz.* the remnant that wil be left undeſtroyed, and this is the Interpretation of thy Revelation.

Now followeth the fift and laſt Revelation of Gwendolina.

My Brother, I have ſeen the fift Revelation, I ſaw my ſelf ſtanding in a large and ſpacious Church yard, which I ſaw full of young Damſels, and all theſe I ſaw great with child, and neer to the time of their lying in, and child-birth; and I heard the children ſpeaking and diſcourſing one with another out of their Mothers wombs: and this is to me a great wonder, as often as I think of this Revelation.

The Interpritation of the fift and laſt Revelation, delivered by Merlin.

Then *Merlin* ſaid, Let not thy thoughts trouble thee for this Revelation. The Church-yard which thou ſaweſt, ſignifies this Iſland of Great *Brittain*; the Damſels foretells, that there wil come an age, wherein Marriage wil be made between Ladds and Damſels under their Head-laces, yea, and all, for the moſt Part, wil be married in that age very young, and the Children which wil be begotten in that Age, between

these wil be full of lewdnes and wicked policy, and whereas thou sawest or heardest the Children speaking one with another in their Mothers Wombes, that signifies, that a child of fifteen years of age, in that age wil be wiser than a man of forty years of age in this present age; and thus endeth the five Revelations of *Gwendolina*, with *Merlins* Interpretations upon them, which are very remarkable and in part suitable to these times.

A vindication of both Merlines, *especially* Merlin Ambrose, *commonly called* Merlin *of* Wales, *against the Calumnies and Assertion of ignorant Writers, that wrote against their Propheſies, meerly by hear-saying, rather then by tryal of their works.*

Whereas, That *Martin Delcio* treating of Prophets and Propheteſſes, in his 4 Book, 1 cap. and 3 queſt. rejects *Merlin Ambroſe* of *Wales*, as a Magician, and that his Predictions be condemned in the Council of *Trent*, yet he reckoneth *Merlinus Callidonius* (as he ſaith out of his ignorance) from *Scotland.*

Alſo *Treviſa* ſpeaking of theſe two *Merlins* in his hiſtories, preferreth the Caledonian or Scottiſh *Merlin* before him of *Wales*, affirming, that the Caledonians Predictions are more full, perſpicuous and plain than the others.

Johannes Major makes mention of *Merlin* of *Wales*, in divers places of his hiſtory of *Scotland*, eſpecially in the ſecond and fift Books, and affirmeth that he was a Magician, and calleth his Predictions doubtful and dark.

Johannes Balleus in his Century of Britiſh Writers, doth mention both the *Merlins*, prefertes him of *Wales* before the Caledonian.

James

James Maxwell of *Scotland* (that deſerves laudable reſpects for his pains and induſtry in travelling through *Europe* for collections of this nature) rendets his favou able judgment in the behalf of *Merlin Ambros*, and ſaith that he conceived that he was not a diabolical, but only a natural Magician, well ſeen in the admirable ſecrets of nature, and eſpecially in Aſtrology, and that his Horoſcope or Conſtellation did encline him to aim at the f. re-knowledg and fore-telling of things to come.

But *Gulielmus Newbrig'enſis* and *Polidor Virgil*, are of the former Faction againſt our *Merlin Ambros*.

Now the truth is that their bare Averment againſt *Merlin Ambros*, proceeded with ſome out of ignorance, with others out of malice and pollicy; why ſhould either of their Prophecies be ratified by the Trent Council, eſpecially ſeeing they thunder out the ruine and ſubverſion of the Pope of *Rome*, with his abominable Hierarchy, as is cleer by theſe Collections, but as to this deciding of this Controverſie, I referre the Reader to the Judgment of their Propheſies hard by, where he may be his own Judg, touching the perſons and their Propheſies.

A Prophecy of Merlin Silveſt is. *alias* Merlin Wylt, *cited by* Gildas *the Son of Kawe of great* Brittain, *and the firſt Writer of the* Brittains.

Pan ddoter gwerth dwyſvwrh Am vn, a chrogir Ave yna y try y llew yn waddfeldigedig, yr hwn a gyſid yſtroniaid ar i geſn, ag a iſtwng i waed i hun, ag ynobydd diriſ o ddr wg ymiſg y Britanied, yrhauſwyaf o homnt, ind Amgen, yr ynis beb gyngor, Ar Eglewyſſi heb bregethe, ar preladiaid heb fudd, ar kedirn heb galonnav, ar Eſgyb heb Andvrdod, ar kryſyddwyr ar gil, Ar keiſiaud yn hir wyr, ar kowir yn gregadwy, ar ſwyddogion yn Anvdonvs, ag lladron yn fradyrchvs. a lliwiav ar y lledrad.

Ag yno y kyſid kyffredin kyſtwrh ar Alban, o ym pir ir Gog ledd, ag yna y plenir y lili yn hir y trydidd tiſeddnag yno

ykyſid

kyfid Gwiber danllvd o fynwes y llews yr hwn a eilio kyffeſwyr lloegir y wadd fvllangedig, kanis yn erbir Seneod wr Rhefain y tryy hwn, in orſydair nes dattroi y wiber danllvd yngwrthwyneb y llew, ag yna y dengys y Wiber yn ddirgely wada felldigedig, ag yna i kyſed kerkri Eglwyſſig yn erbin holl loegir, ag yn rail kyffro y tynnir Eſgiil y wiber danllvd ag a gyffrvr Alban gan Anad y lliw, yni geſnyno y gwiſg y wiber groen llew glas Amdain, ag a din etti dri Neſſiwn gnedl, ind Amgen, Frankvd, yſkotted a Gwiddil, ag y ny llew ko onog a gymer y Gwynſin arno trwy gyngor y krair korh, gan ſaint ſvaſe y tryd dd dial.

Ag yno y kymer y llew kormog ydenvdd Alarch, ag a gymer hedfa rhyngtho Amor llvdaw, ag a ddiskin ari lynvdd Normandi, ag yno y kyfod r Gwialen las ar ben myn y ddy Paladr, yno y geil wy llew atto i yngel ddo bob tv, agi daw i loegir ar wialen las yn i law, ag mwy nag vn a orfyddaut rhyngtho ar Baglogion lloegir, ynghwir. l gwyr Revfain.

i nae diwedd hon yn eiſie.

The *Tranſlation.* When one Cow bears the rate of two kinne, and when the Gold is hanged, then wil the Lyon turn himſelf to a curſed Mould-warpp, who wil riſe on his back ſtranger Nations, and wil bring low his own family, poſterity, and blood, then wil be innumerable miſchief amongſt the Brittains, or the greateſt part of them: Then wil *Brittain* be without a Council or Parliament, Churches without preaching, Prelates without profit, or liveings: The great men without hearts, Biſhops clept of their authority and office, men of devotion loſt; and Seekers turned Robbers, true men condemned. Officers corrupted with perjury, Thiefs treacherous, and Robbery excuſed.

Then wil the Commons riſe as high as *Scotland*, of freſh graft to the North, and then wil the Lilly be planted in the Lands of the third heir, then wil ariſe a fiery Viper, from the boſom of the Lyon, the which wil be called (by the Confeſſors of *England*) the curſed Mould-warpp, againſt the Sena-

tor

tor of *Rome* will this turn, there shall be no Conqueſt till the fiery Viper winds her ſelf back again againſt the Lyon; then the Viper wil privily diſcover the curſed Mould-warp, then diviliſh plots from the Church will ariſe againſt all *England*, and in the ſecond riſing the wings of the fiery Viper will be taken off, then *Scotland* ſhall ſtart, through the breath of the Lyon: Then behind his back the Viper will wear the ſkin of a green Lyon about her, and ſhall withdraw unto her three Nations of Conſanguinity, that is to ſay, French, Scots, and Iriſh, then the crowned Lyon will take for his refuge the white Tower, through the advice of the red or bloody Papiſts, by reaſon of the hot perſute the third time.

Then the crowned Lyon will take the wings of a Swan, and will take a flight towards the French Seas, and will light upon a hill of *Normandy*, then will a green Rod be taken up to the top of Mount *Palludor*, then the Lyon will call unto him his Succourers of every ſide, and will come to *England* with the green Rod in his hand, then more then one will overcome between him and the Club men of *England* in the behalf of the men of *Rome*.

The latter end of this Prophecy came not to my hands, the firſt part of it is very cleer and pl able to the late times, but the concluſion ſomewhat miſtical.

More than one, ſignifies a third party which will gain the Bile both from this crowned Lyon, and from his party.

A Prophecy of Merlin Wilt, *alias* Silveſtris, *diſcovering unto his Siſter* Gwendolina *the prophecyed Conqueror or* Coronog Fabau, *with manifeſt ſigns and tokens, as forerunners of the ſame, firſt in Welch, as it was delivered, then the Tranſlation.*

Queſt. *Gwendolina* demanded when ſhall the glory come to the Race of the Brittains.

An. Pan fo Pobl a gwaith Reial, a bydyn ddigon ol, yna i megir gwerwyn, ag y tyf kenſigen chwng meibion arglwyddi, ag yna yr ennynir Ffagal er hyr i hani, a honno a wenwyna llebo Amlavtreſi.

Qu. Said *Gwendolina*, when will that be?

An. *Pan ſo kymru yn orehain, a dirfawr daln, a dadle bynnudd, yna i kyſfid llew kryf a gred a ſudd, ag Owain ei flaen yn aflonudd.*
Pan ſo mel yn y genevau, ar lloſrith ynigwefuſſau, ar biſil yn i kalonau, yna i bidd Twyll yn agos.
Pan for r Gath yn y dwyraia a lloſgwru ſarph iddi, a honno a goſpa hill fleiddie lloegir, yn r Amſer hwnw, y mab a ladd i fem i hun a elwir y Tywyſog darogau, ar Keronog Faban, ar amſer hwnw y kaiff y Brittaiued y Gerwyrhafwth.
Pan for llwynog yn pregnthu, a Chynafon Chriſt yn kyſarch ymmol e i mame.
Ag yna i try duw i law at y gantlaw dei lyngat, ag yr himpir yn y graddau gynawon Troyaf, ag i daw o Gwaun Glain golevaf, i ddial ar ſſaiu, i drais ai hir drigfa, yn ol hin Cymroſudd prchen r ynys gudarnaf.

Gwendolina *demanded as aforeſaid.*

The *Tranſla.* *An.* When the Nation hath a royal work, with peace and plenty of all things, then ſhall the poyſon of diſcord breed, and ſprout up or break forth with unity between the Sons of Lords, and then, the fagot will be ſet on fire, for a wages unto *Henry*, and the ſame will be poyſonous to the Cities and Towns.

Qu. *Gwendolina demanded, when ſhall that come to paſs.*

An. When the Brittains will be groaning, with unmeaſurable & intollerable payments; then will be daily Conſultations and pleadings: Then will ariſe a mighty ſtrong Lyon in confidence

fidence and faith, and *Owen* before him in diſquietneſs, when hony be in the mouths, ſweet milk on the lips, and gawl in the hearts; then Treachery will be near at hand, when the Cat be in the Eaſt with the Train of a *Serpent* after her, and this will chaſtiſe all the Wolves of *England*.

And in that time, the Son which will d ſtroy his own mother, will be called, the prophecyed Prince, and *Koronog Faban*.

And in that time the Brittains ſhall have the glory, when the Fox preacheth and the whelps of Chriſt preaching in their Mothers bellyes: Then will God turn his helping hand to the moſt deſerving ſide; then the whelps of the Trojans ſhall be grafted in honourable degrees; Then will come from or out of *Owen* the bright Pearl, one which will revenge an Engliſh mans long continuance and oppreſſion.

Who can deny his Highneſs deſcent from *Owen ap Cadwgan*, take notice that the revenging of an Engliſhman is ſpoken in the ſingular number, therefore alluded to the late King.

A noteable Propheey of *Merlin Ambros*, wherein is ſet out more ſigns and tokens before the appearance of the Britt ſh Conquerour, with pretty, knotty, ſmall number of 7 in the cluſe.

Pan ſo'i ffro ar y mynydd kyWarthog, y bydd llawn rynys o bobl Ang henawg, agenwir ſwyddawg, a newin kerniog ai obael yn ddioc, a Chadarn yn Anrhigarog, ag wedi glybwr gwynt gogleddog, a thlawd gwaith cuddog, a Ffubl newnog, a gwen wyn mwlawg ar hudd yn llidiaug, ai wyr yn Arfawg, ag yn miwedd ſaith, Gwaith Anrhigarawg.

The *Tranſlation*. When there is an uproar or tumult upon the rich Mountain, this Iſland then will be full of miſerable people, and diſhoneſt Officers, ſtarving for ſilver, and hardly, or few to be had: and the ſtrong, mercileſs, and after a wet Northern wind, the poor in vile contempt, the people ſtarv-

ing, poyſon dark, the Stag furious, his men armed, and in the end of ſeven, mercileſs work.

The Stag may be applyed either to the Earl of *Eſſex*, or to his Highneſs the Lord Protector; for that Enſign belongs to both, and both of them were of the ſame ſide, and ſtrong with forces and Armes.

But the queſtion is about this number of 7, which carries a trebble Application.

Firſt whether it alludes to the final deſtruction of the race of the ſeventh *Henry*, by the death of the late King.

Secondly, whether the ſaid King was beheaded in the ſeventh year after the breach between him and his Parliament.

Thirdly, whether it may point out ſome odde number of years, as 57, wherein mercileſs execution ſhall be made.

But my advice is, that the Royal party may take carefull notice of this laſt Conjecture, and of my Advertiſements to the Inhabitants in general, leſt they fall within the compaſs of this mercileſs work; they are fairly warned throughout theſe Prophecies, but theſe Prophecies cannot be fully accompliſhed, till ſome unadviſed heads ſuffer a little further yet.

A Prophecy of *Merlin Ambros*, laying out manifeſt ſigns and tokens before the approaching of wars to *Great Brittain*.

Qu. *Pa ciw fud a fudd.*

An. *Bid brith Pen Gwenith y Gwenwyn ar daſo dau, y ſkimni kirn keirw ar draethawd, gwaglaw bardd, ha dd yfferiad, trvſt fvd kenddawr ar lawr gwlad, drvd fvdd bygail a geilwad, ſe ddaw bydav widi bid, ind ymgar na char na chylvd arglwydd pob gwas ar i fvdd, dedwydd or brren a brydera i fvd.*

The *Tranſlation*, Qu. *What manner of world ſhall come to paſs.*

Anſ.

Anſ. A pide world, or a world tempered of hoidge poidge ſtuff, where poyſon will be coutched in the higheſt degree of deceit and falſhood on tongues, Stags horns by Predictions deſperate, *Beirdhs* out of eſteem, and without rewards, the Clergy gallant in Apparrels, Harpers and Poets will be penſive and hearleſs, Shepheds and Oxen drivers will be ſcarce and deer: And after this will follow a world, that fellowſhip and kindneſs will be wanting with Kinſmen and Miſers; every man will be a Lord in conceit, happy will he be that will provide for himſelf.

A Prophecy of *Addafras* to the Raven, wherein is foretold the coming and Conqueſt of his Highneſs the Lord Protector, with the fall of Biſhops and their Miniſters.

Trwy orthrwn llymder i hewinedd i chybiddia hir wen ola Ai gwroladd a geidw anrhydedd ir Goron 15 mlynedd, yn, i kyfud llew du yn miſg eſtrunniad genedlredd, Pan ſa Bugail kaereſrog yn rhepli ar Anwiredd, y Gigfran a ſarchoka geſn y birlhion, ag a hetta ar fon, ag an lan Aberuedd i tren illia i hadar ar Amraſa olion lwedd, y Bugail a gwymp dar draed o falchedd, An mam An rhitha ov trethoedd, ef a ſyrkaſtell y llew tau y glew gledd, if a rbrain ar vrddas, ai Pylaſſa av yn chyſedd, ag efamgredicka korn wal aih yrhelſonnedd, ag a hetta y Gigfran o lynddin i dir dyfed, yn hedl yrhawl henaint a braint mowredd i tirfyno y Gigfran yn lanh diwedd, yn ol hynny y kyſyd dreigiau a llongau Allan ar ſor ag y teſtr ſaeſon dro Aſon ryfedd, ag ar Owain Brittain ar brain ar fowredd, ag i kaiff y Britſaniaid y llwyr Anrhydedd.

The *Tranſlation*, That the Raven through the ſharpneſs of her claws will privily forewarn the Swallow, and her valour ſhall preſerve the Crown in honour for 15 years. Then ſhall ariſe a black Lyon amongſt a ſtranger Nation: And then will the Shepherd or Biſhop of *York* be a Ruler of falſhood or unrighteouſneſs;

ighteousnes; then the Raven will ride on the backs of the proud, and will flye to *Anglesey*, and at the borders and mouth of harbours will her chickens range for their prey, and upon divers Armies, the Bishops and Clergy will fall under feet of pride and our Mother will free us of our Taxations. The Castle of the Lyon will fall under the active and warlike Sword, the Crows will get the honor and Pallaces; and *Cornwall* shall embrace their high blood and Gentility, and the Raven will flye from *London* to *Dimetia*, or *South-Wales*: Then the Raven will end her dayes very old with peace and honor: After this will arise Dragons and Ships which will take the Sea: And English will steer their navigable Course over a wonderful River: And *Owen* the Brittain with the Crows shall get the Conquest, then shall Brittains have admirable honour.

A short Prophecy of *Merlin Ambros*, fore-shewing three Course of wars here in *Great Brittain*, that the Romish Religion shall have the over-ruling power here, and that the same shall be the impulsive cause of great warres, concluding with an odd, remarkable and fatal number.

Pan wneler tri Chyssdiad, rg enkiliaid ddwywaith ag yn y dryddid y bydd byd, a Gwenddidd yn llawn gobaith, os kowir gwaith y beirdd a bary byth.

A dyfud Rhufani i bob tu a rhyfel gwedi, a Phan so un flwyddin ar xv a deugain, iiii naw niav yw derfyn, dyfre Normandi.

The *Translation*, When 3 risings will come to pass, and two flights or retreats, and in the third will be a merry world, and *Gwendolina* in full hope, if the Prophecies be true, which are to endure for ever: and when *Rome* comes to each house, then will wars come, and when 56 years and forty nine dayes come

to

to be a Period, or odde years, then ſhall *Normandy* or the Normans be deſtroyed.

When the odde number of 56 years and forty nine dayes come about, *Normandy* or the Norman race here in *England* ſhall come to confuſion. Let undiviſed heads take notice of this fatal number.

A Prophecy of *Taliesin* predicting of *Owen* with the red hand the propheeyed Conquerour, and his noteable Feats and Conqueſts, with a fatal number in the Concluſion.

Owen hul dardan, Owen farchog bvan, Owen wyr Owen Owen y mab darogan, Pan ddel gwyr llyrhlin, ai bwyll ewrhlin, yna i k lian ſal morh rhag Owen lowgorh a Briſtow heb borthor, a llaudain yn gyfor, a lleſain hyd ddofor, a ſi m havl gwyn, ar ſa, llyna draba ar dreed, ag amal kri ar ſon kroes, llyna r oes ſlin, ar vii mythnos heb hindda, ar ddeg ar hrgein yn rhegedfa, llyna r Amſer yn rgos, i ddangos a ddigona.

The *Tranſlation*, *Owen* of *Dardans* ſtock, *Owen* the nimble Knight, *Owen* from *Owen* the propheeyed Conquerour, when the men of *Norway* will come with their ſharp Axes, then will they retreat like Swine for fear of *Owen* with the red hand: *Briſtol* will be without a Porter, *London* in open fear, and crying to *Dover*, flames of the white Sun, and froſt, then pitiful deeds are a foot, with much crying at the foot of Croſſes, then will be the tedious age, and the ſeventh week without fair weather, and 30 in poſting and running, then the time is at hand, to maniſeſt it, will be very irkſom and wearifom.

A Prophecy of *Merlin Ambros* fore-telling the raigning ſinnes of this Iſland by means of the Biſhops of Great *Brittain*: And that the Kingly Government ſhall fall upon the earth, laſtly that the Bull ſhall bear the Imperial rule at Sea, who will be both juſt and invincible.

Yr Eſgobion a lwybrant i ddrwg weirhredoedd, ag yna y gollyngir gwaed ar y ddayar, ag yr halogir y Temlau, ag i bidd ffirn grwydd gorthrwm, a fferhud ſodom, yna i bydd treiſwyr a dimon agaſaant gyfrwnder, ag a garant y kam, a bradwyn Rhutani a Amkanrut o heddiw hid y forn i farnu rkam, ag i adorwwn er kaeldda.

Ag yn y dyddiau hyny y bidd dynion yſklyfaid, yn udonol a garant i gobrau er kadarn hav y kelwydd, ag i dileyia kyfraith a gwirionedd, yna i bydd kwnw ſar y ddayar mewn llawer o levedd ag yn ryſoedd.

Ar brenhinaudhau a balla ar ddymon ag ar y ddayar, ar ddayar adewir yn ddifaeth, ag yna i bidd newin Mawr yny Griſtnogaeth, ag ni all vn ddillin ddiddanv ywgilida yna i bidd Tyrnas ddrudlawn, a Phobl dra feilchion a ffawb yn gorllwyn, yna i bidd Anarlloes, y kiw ar Tarw a gerdda, a Chryſder y morvedd a ſatkra, ag in chait neb or fud ar ddin tra for Tarw yn dwyn i fowyd, Trigarog ſuddeſt a Chadarn gyſion.

The *Tranſlation.* The Biſhops ſhall lead to wicked deeds; then will be effuſion of blood upon the earth, Temples will be vilified and contemned, cruel oppreſſion ſhall raign, with the ſins of *Sodom*, then will be wrongful doers and people which will hate righteouſneſs, and Lovers of wrong; then the treacherous people of *Rome* will combine and plot from day to day for lucre ſake to maintain the wrong, and ſeize the right, and in thete dayes people wil be Perjurers, wildy, and without Conſcience, Lovers of rewards for ſtrengthening of lyes and falſhood, and then Juſtice and the righteouſneſs of the Law will be delayed, then will be combuſtion and diſtraction upon the earth,

earth, in divers places, and in the Iſlands.

And Kingly Governments will fall amongſt men and upon the earth, and the earth will be left deſolate, then will be a great Famine in Chriſtendom, ſo that no man can help or relieve another; then, there will be a full and a deer Kingdom, then people will hardly recover this miſery.

The Chicken and the Bull will go with freedom, who ſhall trample the ſtrength of the Sea, there ſhall be no oppreſſion made while the Bull liveth, who will be merciful, ſtrong and juſt.

By the Chicken and Bull is meant the Protector.

A Prophecy of *Taliesin*, pretending a diſcourſe with the *Coronog Faban*, the Britiſh Conqueror, wherein he foretells what kind of world will follow.

Koronog Faban, daw bid Priddfawr, daw bid chvdd bron Tarrian, daw bid briw bron Tibr, daw bidy bydd argyffwr, daw bidy bydd ſaith wraggedd am r vn gwr, daw bid, prid wrth ddillad, gwaglaw ba dd, hardd yffeiriad, drvd pob Bvgail a gwilwad, in farcha mab mai fam nai dad, daw bid pridwrth gymni, brevddwydiol pawb trwy i bvn gnawd, kau eidion ir vn dyn, a devddeg vn heb r vn daw bid prid wrth or llwyn hidl ddeigr wybyr ar llwybyr llwyn, a ddymvno pobl pawbai kwyn.

The *Tranſlation*, *Coronog Faban*. There will come a very ſad and ſorrowful time, there will come a time, when the breſts of Targets be free, there will come a time, when the breſts of Towers be bruiſed, there will come a time, that there ſhall be bickering; There will come a time, that there ſhall be ſeven women for one man; there will come a time, that people ſhall want clothing, Beirdhes not reſpected, and the Clergy in ſumptu us habits, Shepherds and Ox-drivers pretious, children will not honour and reſpect Father and Mother, there will come a time, that the Sacrament will ſcarcely be had, and that people will be moved to dream in their ſleep of meer fear

and terror, one man shall possess a 100 beasts, and 12 men without none: There will come a time that people will be weeping and mourning in woods and bushes, and people will repent of their own requests.

Another short (but mistical) Prophecy of *Taliesin*, concluding upon the late Conquest.

1. *bid S. myddeles yn weddillion.*
2. *bid ffrwyth gyfall bid balk ar seeson.*
3. *bid M. ar grwydir wedi brwydir vnion.*
4. *bid h. yn rhychor ynghor engylion.*
5. *bid l. ddigwyn a ddwyn gelynion.*
6. *bid nawyn osbarth ar arth Anghyfwn.*
7. *bid yno Gymro yn kymryd Alltidion.*

The *Translation*, Let S. the Irish be the leavings.
The children of *Belial* will be fruitful, and the English in want.
Let M. be wandering after a right distraction.
Let H. be chiefest in the seat of Angels.
Let L. without commiseration carry enemies.
Let 9. be Controler of the unrighteous Bear.
Let a Welchman then be taking of the Lame.

A Prophecy of *Merlin Silvestris*, setting forth by way of discourse with his sister *Gwendilina*, many noteable signs and manifest tokens already past, as also the Brittish Conqueror.

Qu. *Gwenddidlyn gofin, Beth a ddirfedd minav drvau Genedl gilledigawl.*
An. *Ateb. Diamav se ddaw gwr Arh gwerid i guel yrh kyfiownder, ag a ddengis i saeson i gwaith ai han ag am i twyll i kollant i hanrhydedd.*
Qu. *Pa brid fydd hyny.*

An.

Au. *Pan gympor delway ar padrevav, ag yn anamal lloſwyrav a gweddiav.*

Qu. *Pa brid ſidd hyny.*

An. *Pan for od, ar glaw, ar vdyn Ffaeliaw, y drvd ſvd a ddaw yn ddiogel.*

Qu. *Pa brid ſydd hyny.*

An. *Pan for Croeſav wedi kolli i hunway, a hanner yſ-wyn av, ag yn fawr i eiſiav, y tlawd mewn dadleu am danvn, ag yn fawr kri y kyſoethog, a llaw er a ym gyraut i gaet gormoddiant, yna i daw Pregethwyr britbwn digllon i diodde.*

Qu. *Pa brid ſidd hyny.*

An. *Pan for tlawd mewn an obaith o gaſſael kowaeth i bidd gwell bwa a ſaeth na biwrch i roi llaeth.*

Qu. *Pa bidd ſvdd hynny.*

An. *Pan ſo Prif yn bvm rhan a Phob man ar gyrhwyn, yna i daw gwres i ſyn wes ſy mydd ir yri, ag i daw y Tiroedd Arawyd ir vn llaw yn Porthi, ag Aberth drwy ddyſin, yn ddifai oi berchi, a bwrwkadkenedl y gwaethlin waeth waeth drwy i Amherchi, yna i daw bran yn ddiomav ymiſg mynidd yr yri, ag ai nirthi chwareddwn ag i byddwn ddigri.*

The *Tranſlation*, *Gwendolina* demanded of her Brother *Merlin*, what ſhall become of us poor, miſerable, and loſt Nation?

An. Without all doubt, there wil come a man that wil relieve you from your bondage, and will manifeſt unto Engliſh their unrighteous works, and will repay to the great Ones of *England* their falſhood, and for their Treachery will loſe their honour.

Qu. When wil that be?

An. When Images and Beads will fall, and when a Ave-Maries and Prayers to Saints be grown thin.

Qu. When will that come to paſs?

An. When Snow, Rain and Corn falls, then queſtionleſs a deer time will come.

Qu. When will that be?

An. When Croſſes loſe their names, the earth yield but

half het cropp and fruit, and great want of the ſame, the poor in great diſtreſs for it, and the rich likewiſe grumbling, then many will ſtrive to get overmuch, but for their Covetouſneſs they ſhall loſe all, then will come pide Preachers, whoſe coming will be very irkſom and troubleſom to ſuffer.

Qu. When will that be?

An, When the poor be without hopes of getting riches, then it will be better to have a Bow and Arrow than a Cow to give milk.

Qu. When wil that come to paſs?

An. When the prime be the fift part, and every place in going, there will come a heat to the boſom of my world at *Snoden*, and then wil all the Lands which was divided, come to one hand to feed us, and offering through ſummons juſtly to reverence, and ſlighting the Army of the enemy more and more. Then (out of all doubt) will come a Raven from the Borders of *Snoden*-hill, through whoſe ſtrength we ſhall rejoyce and be glad.

Another Prophecy of the ſame *Merlin Silveſtris*, ſetting out a diſſenting Parliament, which will be the grounds of warre, with manifeſt Predictions and Progreſs of ſuch warre.

Amſſydd Bethlem a, Chaerſeltm, gorfud ſudi genedl bediad, dwy flynedd di hedd, a kanner y drydidd, hinon i winedd, koel kyn kdlanedd, Parliament kynddeiriog brad pu i gwneler, jno i bidd derbce rhwng devlv olorgir, jna i bidd rhwng gwy a hofren niferav, jna i bidd llevad a llew mewn glew hyder, jna i byd llongav balrh bechedd jngbonlau, jno i bidd gwiddil jn, daſud am ben rhuddlan, jna i bidd llawenarh rhianedd oherwydd i dwedan. Amgilch ffrydie kaswennan, a di ſter ar y lau jna i bidd treiſwyr jngwiſtlon, jna i bidd ſwyddog jng harchar, jna i bidd gwall ar ſaeſon, a thrais a lled rad ag jmmhell gariad jngwlad Brithon.

Jna i bidd hef gwnawg, a Chynhayaf baſolawg, a gaiaf

jdawg,

ydawg, yna i biddr hivl yni ddevwres, yna i bidd y badd yn oeici, yna i bidd Rhys ap Rhys a ddyf in gwys, a chyfel ar frys hid fookaer, yna i bidd chwng Aber peryddon a chvdy Tysod dvon y mael ar y saeson, yna kin pen y flwyddn kad kocsfochno, yno i bidd gweddi wyr Jesso heb ormessiaid, yna i bidd en kill ar hil sexbardiaid, yna i bidd talam waiwir yn dar par Owen, ynoi gwneir tri chysodiad, ag enziliad ddwywaith, ag yny duydiddi bidd bid brith wrthfodd ynghalon.

The Translation. That the Baptized Christians (meaning the Brittaines) shall have the conquest of the faith of *Bethlehem* and *Jerusalem* (meaning the faith of Christ and his Apostles) at the beginning of warr, the first two years and moyetie of the third will be sometimes war sometimes peace, and then a slaughter will follow, that a dissenting Parliament will be seen, then treachery will be seen when it is made, then will *England* divide themselves, and with two armies fight together, then will be armies between *Wye* and *Severn*, then will a Moon and a Lion have a strong confidence, then will be ships with proud lines at *Camlan*, then will the *Irish* trot by *Rvddlan*, then maids will make good sport at the streams-issuing at *Caswennan*, upon whose borders will be slaughter, then oppressors will be in bondage, and yawn, then a Ruler will be confined, then *English* will be in extremity, then fraud and theevery and want of love will be in the land of Brittain.

Then will be a white summer a sorry harveft, and mornwinter, then a contribution will be assessed, which will never be levyed, and the party that will order it will never recover; then the sun will be in its double heat, and the hot Bath waxe cold, and *Rees ap Rees* will summon Tennants, sudden warrs shall be to the borders of *Chester* or some other Citie.

Then the English will have battels from *Aperper yddon* to the foord of *Tysoddvon*, and then before a twelve moneth comes about will a battel at *Kocksfochno*, then the humble suiters of *Jesus* will be free of devourers, then will the race of Saxons and Normans be forced no flight.

Then our mocking for our predicting of *Owen* will be homely.

ly revenged, then will three riſings be made, and a retreat twice, and in the third a merry world according to my hearts deſire.

A propheſie to take notice of.

Gwilia Pau welich rew gwilie a chilurg a chalau ar ddiſie a gwanwyn llwm ymhob lle a phrifi pimp or prifie.

When a froſtie Chriſtmas comes, and New-years day on Thurſday, a barren ſpring and the prime V.
Take notic of this year 57.

A ſong of *Talieſin*, againſt ignorant Beirdhes and Muſicians.

Ni wyddoch thwithav padraethach, tafodav, nadoſparth
Diav chwng y chwirach gave beirddion bychain brain bro
Braidd nadewchi arffo, Barthmin goſtego goſteg nis
Kaffayn i el dau grothoo doddaiar agro;
Ar ſawl am grandawo, Mab dwrai kano
Elphin ap Rwyddno ſynnat Artheco
Dan dri ar ddeklo, am gau moli Athco
Myfi yw Talieſin ben Beirddy Gorllewin
Aga Adwan bob gorſin yngogor gorllewin
Ag Aollwng elffin oi hval evrin.

Firſt he rebukes the unskilfull Poets and Harpers, and ſaith that the Birdh which cannot controul him ſhou'd be put to ſilence, but poureth forth his prayers to God for ſuch that obſerve his counſel & directions, and ſaith that *Elphin ap Gwiddno* was murdered for landing his Tutor, and interred in the earth of *Arthtro*, and that hee was *Talieſin* cheif of the weſtern Beirdhs, and that he would ſet *Elphin* at liberty from his precious bonds, ſurely he alludes at the reſurrection, by the ſound of the trumpet of an Angel.

A propheſie

A propheſie of both the *Merlines* of the coming of *Owen* the Conquerour after the year 1640.

Pan ſo oedcan mab duw yn vil a 6 C a lx mylyn edd, yno i daw Owain yn wir, i gledyv ddyr, dir i daw, agyn eber Tawe y llevad o lau hafren, Owain ar i law, ag i dir katwg Rhyſel byth ni ddiddi Rhag llaw. gwilied pawb ramſer.

The Tranſlation. When the year of Chriſt comes to 1660, then verily *Owen* will come with his ſword of his ſteel; will he come? with the moon from Civern bank, and *Owen* on his hand, and then warrs ſhall never come to the land of *Katwg*. Let the time be obſerved.

A propheſie of *Talieſin* of great warrs, wherein the *French* and *Engliſh* will confederate together, and then Caſtles ſhall be deſtroyed; but a Britain ſhall overcome them, and then a good world will follow.

Y Tyrrav kadarn yn wan a wnant
Llafaraf, gwelaf, golav foliant
I gymry yn hy pau hwyliant
Frank llen a ſaeſon byd enbyd Awnant
Am Dalſa Tyrſa Twr minant
Am gyſrank yn did i Rhif y mirdd ſyrthiant
A moroedd ky edd dofydd ai diſant
Brithon ai toehlia ywna fyddant
Brithſyd a daiſyd o ddikter karant
A ſaiff hid llawen pan thedant.

The Tranſlation. Behold I do clearly forſee and propheſie the advance of Brittaines, at ſuch time when *Engliſh* and *French* will joyn together with armes and armies, then ſtrong Caſtles and Towers ſhall be made weak, and then will be a dangerous time, then will theſe *Engliſh* and *French* ſeek Towers and Caſtles, in the behalf of him which will be poſſeſſor (or owner) of

of multitudes, or armies, then will be ſharp fightings at ſea but a gracious perſon will come, who through his own free motion ſhall deſtroy (or overcome them) and then Brittaines will wear them out and be chiefe, and then from a bad world will become, ſtand, and continue, a good and merry world.

A propheſie of one of the ten Sybils, ſetting out the deſtruction of many Countries and Iſles by the Turk, the Calamitie of the Church and State through all Europe, the fall of Emperours, Kings, Princes, Pope, Biſhops and Clergie, with ſeveral puniſhments, and ſignes of the ſame, of a Britiſh Conquerour and Reformer of the World.

The Turks ſhall deſtroy many Chriſtian Iſles nigh unto them, the Countries of *Armony*, *Phrygia*, *Denmark*, *Norway* ſhall be ſore debated, ſo that many good Countries in Chriſtendome (without help or victory) ſhall be deſtroyed, the Caſtles ſtanding upon the river of *Tyber* at *Rome*, upon the river of *Ridonja* in *France*, and upon the river of *Danubia* in *Almayn*, or *Germany* ſhall be ſubverted and caſt down; ſo likewiſe in *Spain*, by reaſon of marvellous great floods which ſhall come to the ſaid Rivers; the Countries of *Dardania* ſhall be brought to great ruine, becauſe of great and marvellous earth-quakes which ſhall happen there.

Between the *Arroganes* and the *Spaniards* ſhall be great debate and tribulation, and then there ſhall be no peace or love amongſt them, until ſuch time, that their Countries and Kingdomes be utterly deſtroyed; the Countrey of *Gaſgoyne* ſhall bewail their great calamity.

After the year of our Lord God 1647 ſhall come, the univerſal Church of all the world ſhall lament and be ſorrowfull.

Shortly after ſhall be great deſtruction, robbing and extreme waſting of the moſt noble and the moſt famous Citie, which is the Lady and head of all Chriſtendome.

Every Church throughout all the world ſhall be ſpoyled and

and deprived of their temporalities, under the ſignes and motion of *Saturn* and *Venus* in the tayle of the Dragon.

And then there ſhal not be ſo great a man in the Church, but he ſhal be weary of his life, Churches ſhal be befouled and made profane places.

All manner of Religi ns ſhal be put unto violence, for very fear and fright of the moſt cruel Ire.

The Headmen and the Heads of all Churches ſhal be expulſed and put from their dignities.

Prelates ſhal be ſtriken with the rod or ſcourge of puniſhment, and ſhal flie from their houſes, and ſhal ſo remain deſpiſed in ſundry places, and ſhal likewiſe remain ſtil without any Leaders or Governours.

The Governour of all Churches ſhal role and flye, and finde no place of refuge or ſecuritie, and the temporal men ſhal be turned from the Church, and there ſhal be no defence or reſiſtance for the ſpace of 22 months.

Neither the Biſhop of *Rome*, nor the Emperour, neither a righteful King in *France* by the ſpace of three years.

The wrath of God for ſin ſhal fal upon the world, and for man fold ſins and falſe judgment, all Elements ſhal be changed, fear and dread ſhal remain.

Caſtles and ſtrong Towers ſhal fal down, and be ſubverted by fear of earth-quake that ſhal happen.

The fruit of the earth ſhal faile, the roots of plants ſhal putrifie, and waxe deaf and rotten, ſeeds wil fal.

The ſea ſhal roar and crye againſt the world, and ſhal overflow and ſwallow divers and many ſhips.

The Air ſhal be peſtilentious and noiſom, for the malice and iniquity of men.

The heavens ſhal ſhew divers and manifold marvelous ſigns and tokens.

The ſunne ſhal waxe dark, and alſo ſhal appear red of colour, many ſtarrs ſhal fight together, which ſhal be a ſign of deſtruction and killing of men.

Two moons ſhal be ſeen at once, almoſt by the ſpace of four houres, divers paſſions, ſorrowes, and deadly ſickneſſes, and

alſo ſudden deaths ſhal be as wel in men as in bruit beaſts.

Peſtilential ſickneſs and miſerable deaths ſhal be in the moſt part of the world, as was never heard of.

All the Countrey of *Bononia* ſhal looſe all the company and flower of its Clergy and Learning.

The Countrey of *Lotheringe* ſhal lament and bewail the great ſpoyling, robbery and loſſes.

The Countrey of *Campaigne* ſhal lament and bewaile, and require help of the Neighbours adjoyning, of whom they ſhal have none, but ſhal be utterly robbed, waſted and conſumed.

Ireland and *Scotland* ſhal be invaded by more Brittains, and ſhal convert part of the countrey there:

To whom ſhal come in aided a young Captain, or Knight, and convert the crown of the Lilie & have dominion throughout the univerſal world, and he ſhal be an off-ſpring and branch of the children of *Brute*, and the memory of them ſhal remain for ever.

After theſe manifold tribulations, miſeries and chaſtiſements, wil the God of heaven ſend a Reformer of the Church & State, which wil be an Emperour, and this ſhal reform the Church after the rule and order of the diſciples of Chriſt, and all men ſhal him dread and follow; he ſhal revocate and cal again the people from their great errors and evil lives, and bring them to the faith of the holy Church.

Many Infidels he ſhal convert, and bring them to the faith of Chriſt, by whoſe help, the world ſhal be brought to reſt and peace. the diſpleaſure, wrath and puniſhment of God ſhal ceaſe, then ſhal be one perfect faith, men then ſhal love together faithfully, and ſo the world ſhal endure and continue, &c.

Agreeable to the laſt propheſie of Sibylla, *is the judgment of the famous Doctor in Aſtrologie, Maſter* John Cipian, *as alſo of* Tarquatus Vandrivus *ſtudent in the Art Magick.*

Oxford, Cambridge, Wittemberg, and *Padua*, you glorious Univerſities of Chriſtendome, take truce for a ſeaſon, with your deep

deep inſpiring ſciences, and vouchſafe to fixe your ingenious judgment upon this wonderful propheſie of Doctor *John Ciprian*, who ſaid out of his deep judgment,

That the angry heavens, by fearful viſions, fore-dooming comets and ſtrange comminations of planets, doth prognoſticate to the ſinful world, the alterations of Chriſtian Kingdomes, fal of Princes, overthrow of Common-wealths, deſolation of Countries, and ruine of Cities, Townes and Villages, earth quakes, floods, and mighty tempeſts, whereby the whole world wil be annoyed.

Alſo by the variable courſe of the Elements, all Nations under the circuit of the ſunne wil be vexed with bloody warrs, famine, death, ſcarcity, with many other ſtrange and fearful accidents, aſwel in *Europe* as *Africa* and *Aſia*; all which wil come to paſs for the manifold ſins of the world, wherein all the earth is drowned, as in a gulf, paſt all recovery, except the Majeſty of God out of his meer mercy prevent it by our timely repentance.

This Judgment is myſtically laid down for a Glaſs to them that underſtand, and a reproof for the obſtinate.

In the North borders of the earth is ſcituated a Forreſt triangle wiſe, environed with a wall of braſs; from which Forreſt ſhal flie a fortunate Fowl, that ſhal ſwim over to the borders of *Africa*, and there light upon a golden Tree, from whence ſhee ſhal pluck 3 branches of gold, and ſo triumphantly return back to the Forreſt again; at which there ſhal an Eagle, which built her neſt upon a golden Steeple, ſo much repine, and ſend forth ſecret fires, to burn and waſte the ſaid Forreſt, but every one ſhal be quenched before the blaſt be kindled, many Princes of the earth ſhal ſeek by policy to hunt therein, but at the gates thereof they ſhal take a great repulſe: So fortunate and fruitful ſhal this Forreſt be, and ſo invincible her Towrs of braſſe, that all the Kingdoms of the earth ſhal admire her fortitude and proſperity, and grace her with that title of Bleſſed Paradice, which God

gave *Adam* at the worlds creation; after this, the Sea shal be mightier than the Land, for the corners of the earth shal meet and fight a terrible battel, wherein a mightie man shal be overthrown.

In the West shal lurck a bloody Serpent in a den, which hath not seen the light these many years, but yet this bloody Serpent shal not prevail against this blessed Forrest. A leaf of *octo* is wanting, which makes the prophesie curtayled.

A Dove shal be lifted up to great honour, by two golden Lions, and receive a crown of Gold, but after all these things shal the end of the world approach, therefore there shal be heavy and pitiful dayes, with much warrs, and alteration of the world, &c.

Out of the same Book.

A Bird of a noble Nest shall be brought to *England* on a horse of Tree, and shall change from Army to Army.

In those dayes shall a King be slain, at *Saudiford* in *Albion*, and the Leyth shall he be, and in his own Garden sociated, a stout Knight in that storm, a Bugle horn shall blow, and raise up his rayses to run with open mouth, to slay him that was never born of the blacked Crow: *Flanders* and *England* shal fall at dissention, because of the falseness of Traytors untrue, therefore a Dragon shall be their confusion.

When the dead man shall set on his Crown
Then shall the world turn up side down,
And Troy on truth, shall tremble that day
For dread of the dead man, when they hear him say,
A dead man shall rise, that will be wonder,
This man shall settle right and good order.

Out of Heaven many tokens and wonders shall be seen, the Sun shall be darkened and lose his light, and shal rain blood in diverse

diverſe Countries, after ſhall appear many tribulations and miſeries over all the world.

Then he that will be Protector in *England*, ſhall be crowned King in *London*, with great ſolemnity amongſt his Peers, and he ſhall raign over *England* 53 years.

Rhan o Broffwydolieth Jevan o drwch y daran, fore-telling of the fall of Miniſters, and of great warres.

Pob chiw lygaid a wyla, pob rhiw daſod a orba, pob rhiw galon a fydd Chwern kanis karind a balla, a Chenfigen ar drygioni a amtha, in bidd mwy yna dora kyſegr na thorry bwarth gwarthrug, yr Eglwys wyr a ſethrir yn harger, ag a litlir i hirddas, gwſnaethwyr dow a druiſir yn ddibrid, yr kolheigion ar gwyr Heu a allfydir, ag in rheir digon odreiſw Armin, y llygrwn a gymerant gyfoeth yr Eglwyſſ yn Anghyfreithlon heb gydwybed, neb rhiw an rhyddeddir Eglwys ins gwelir.

Phav dderkrever deſtrowior ynys hon, mal y dowad eryr gaer Sepion, yna y Britta ned a dyrnaſa, ar Alban a gymerant yn i kymdeithas, a hefyd Brithanaid gida r ekotiaid a dyrnaſſa dref i Tad.

The *Tranſlation.* Every eye ſhall weep, every heart ſhall groan, and tongues ſhall moan; for Love will fall, envy and malice will grow; Then holy Churches will be defiled and vilified, of no better account than Sheeps-fold, the Clergy will be ſhrowdly trampled under feet, and their Hierarchy will faile and fall, the Servants of God will be oppreſſed without mercy: The great Scholars and Preachers will be clipt and lamed, and never enough of ſuch game, and the great and powerful men will unjuſtly and without mercy poſſeſs themſelves of the goods and rights of the Church, and then the Church will be without honour or reſpect.

Then when this Iſland will fall to deſtruction by the ſword (according to the Prophecy of the Eagle of *Caerſepron*) the Brittains

Brittains will poſſeſs and rule, and will be aſſociated with the Scots, then Brittains and Scots will enjoy their own.

A Prophecy of *Talieſin*, ſhewing that the prophecyed Conqueror ſhould be of the race of the Brittains, and of the late war exactly.

Mi a dyſtiaf yngyntaf am r haf hir Sedin.
A ffob dyffrin yn llawn or grawn di newin:
A gor oskin llydon gan hydol llwydwyn
Lle dawai Arfe, ai blaid or Gorllewin.
Llew gorywrhel Rhyfel, yn Goroskin.

Gobaith Rhag llaw y dawi lywendd, a ffob devnydd yn ymgweiriaw, gwyr a meirch marthogion llyrh in yn ar gyrhwyn, Allynges ar draws yn hwilliaw ir wen ynys a ddaw, o mys llydaw llwydwn ſdirh ogion ymmon a ddaw, Pan ddel dihavarch lvobarth Gledd, i Aberhodin die i devant, llu tramvwrhel tonnav glau Teiſi tri brevddwyd a broſir i ſol yn wir, Tair Rhaudir yn ymryſſon, Tair blynedd blaen wyn y glowir, Tair naw a ddwg Frwyth, wedi yr Wyth y Gwyſceir, Tair Aſgell well a gynhelir, Tair Bvwch mewn bvch mewn bvches in Welir, Tair in myn eſgorav gwaſgorev pob rhaudir, Tair Gwraig ar lawr, Maeyn gowir, vn yn lle y adwy a gynhelir, kyn vllawg ywr Amſer, lloegir yr llew goſtyngir.

Mi a ddanfon af vaen a thri Mor ynddaw, ag awnaf gwaſgfad a main brwdith ddeſtrowiaw, mi a wnaf Baladr o lydan mi a Anfonaf Aelodav kwn yrh bwyſaw, mi a Anfonaf Enwir ir lle i daw, Mi anfonaf wledd or ſygnedd ir Nebai haeddaw, mi anfonaf wiail i flodvaw, mi anfonaf ddiweddir anghowiſion, mi Rad yn y Morar don.

Mi Aſſoda ffynon yn rvchelion, mi aſoda Ryſel yn r hen elynyon, mi aſſoda laww mewn ſaith Aberon, mi Anfonaf miſer yn berchnogion, fal y bor byd yn y nryſſon, mi aſoda blvar y rhai Noethion, ag a ro ſechyd yr rhai kyfwn, mi aſoda y kowaith yn ryon, Pvm naw a ddeholant eſtrouron,

Pvm

Pum triyn ymryſon bleidiav, Gracia Tempora terra, Tarw Maen Mawrir llawr a ollyngof, llynges ar foroedd am diroedd a dram wyaſ.

The *Tranſlation*, Saith *Talieſin*, I will firſt ſpeak of the long and hot Summer, when the Plains be plenty of the nouriſhing Grain, and of the broad Conqueſt of the gray and nimble Buck, where he will come armed with this party from the Weſt, being the chief conquering Warriour, with everlaſting hopes, that he ſhall enjoy mirth and happineſs, and that all preparations ſhall be in a readineſs, Men, horſes and Knights from *Brittanie* in *France* in preparation: A Navy will ſail to the white Iſland (or *Brittain*) which will land in *Angleſey*, when a mighty ſtrong Army cometh from *Milford*, and the parts adjacent to wards an Army which ſhall controle the waves of *Cardigan* Seas and Streams, in accompliſhment of the three dreams.

You ſhall ſee three Kingdoms in Conteſtion, Bickerings and threatenings of wars for three years, three nines will produce a fruitful Iſſue: after eight they ſhall wear, three of the beſt wings will be maintained up, three kines together ſhall not be ſeen, three irrecoverable routed wings, and diſperſed here and there to all parts, three women down, it will prove true, that one will be ſupported up inſteed of the reſt: That time will be a time of gathering, *England* will be ſubdued to the Lyon.

Saith *Talieſin*, I will ſend a Pearl with three Seas in it, and will make a ſhower with a hot fiery perl to deſtroy thee, I will make a Beam from little *Brittain*, I will ſend members of dogs to eat thee, I will ſend falſhood to the Land, where it comes, I will ſend a feaſt from the main Ocean to them that deſerve it, I will ſend a Tree that ſhall hold on his leaves, I will ſend Rods to bloſſom, I will ſend an end to the falſe, I wil ſend a bleſſing to the Sea and its waves.

I wil ſet a Fountain in the higheſt, I wil ſet wars amongſt the old enemies, I wil fill up ſeven harbours, I wil ſend many to bear rule and own, that the world may be in ſtrife, I wil ſet plumes on the naked, and wil ſend health to the juſt, I wil

put

put the riches in variance, 5 nines wil make a partition of ſtrangers, 5 threes the Wolves wil be in Conteſtion, *Gratia, tempora, terra*: The great pearled Bull I wil let fal to the earth, and wil ſail a Navy over Seas to conquer Kingdomes.

A Prophecy of *Talieſin*, wherein is ſhewed the progreſs of the late wars, *Mountgomery* fight, the demoliſhing of *Mountgomery* Caſtle, the late Kings treaties, A victory of the Britiſh Conqueror over the ſaid King and his Son.

Llyn gheſſoeddo bedwar bawvedd, kaero dl dorri
A Chyrch Powys diffwyſſ dreſi
A llafnav korch ag orb vyd ynddi
Ag yn ydle ma Rhiw, Rhydd, digowain iddi, a gwraged lle-
gir yn rhoi lleſain, i loegir y devaut, Rhan terſynau a ſy-
naut gwedi amyl gynhorav mawr, a mynch dorri, a brad a
brwydrav rhng troſi, a North i Eskyrn ſeynt, a brain ar
gaſn gweilgi, a thorrv gwarrogaeth Normandi, ar Geron a
lithir i Eryr o Gymrv, ag a gyſyd a bid daioni, a chyſcithir
Newydd, Pau bwilio Bli, diergryd byd ar gyrhwyn, davgr
nav yn Rhydd or vn Gefin, dav Geronog eiddiog Sydd n, dav
gadyr ni obeidwi terſin, Koronawg lli diawg llydan i ter, haul
o hvl Griffith, a enwir i gal Wau gytan kymie ni chyfr anna
din,

Ag ynwye aevnaw mylynedd yn hedd, gwedi gwledi dev
ddeg yn rhyfel diargul, a dayfi, daiargryd sir oddiar for heli,
llv yn ar fog ar faeth Eryr brithon Tirion taer a erſydd.

The Tranſlation. A powerful Navie from four quarters wil batter down caſtles and cities, and furiouſly run to Powys and deſtroying of cities, and then in Powys wil be red armes with much wo and crying; and the place upon a ſteepie hil wil be made without habitation and concourſe of people, then *Engliſh* women wil make an out-crie and lamentation, from thence the conquering party wil march to *England*, and wil be poſſeſſed of their ſhare by meares and bounds, and this wil come to paſs

paſs after many great counſels and divers breaches of truce, and after much treachery and diſtraction between cities and citizens, and the diſcovering of the bones of ſaints, and crowes and ravens on the ocean ſea.

Then the Allegiance to the *Normans* wil be cut off, and the Crown wil ſlip to the Eagle of *Wales*, and this wil ariſe and produce a happy world, and new Lawes.

When this *Belinus* or great Conquerour wil appear, times of thraledom, perplexity, wil begin to vaniſh, then the 2 Whelps wil be diſmiſſed of their ſezed dens. and theſe two wil be crowned, and their Armies wil be ful of jealouſies, 2 keepers which wil not keep their meares and territories, two which wil be crowned, but fierce and of large dimenſions, liberal, and of the race of *Griffith*; and theſe two Kings ſhal cal the faithful and loyal falſe and treacherous, and theſe wil not divide and ſhare. And ſurely there ſhal be eighteen yeares of peace, and after this feaſting time there wil ſucceed twelve years of warrs, and this wil come to paſs very cunning and politick according to predictions, and then wil Lands be conquered from the ſea, and the Eagle of Brittain with advice of his wiſe Council, and ſtrength of his army and ſharp armes, wil fairly overcome and conquer.

Take notice that the two crowned Whelps are ſaid to be of the race of Griffith; *to ſatiſfie the Reader herein, I muſt borrow a piece of hiſtory from Doctor* Powels *Chronicle, fol.* 97.

In the year of Chriſt 1050, and in the time of *Griffith ap Llewelin* Prince of Wales, *Makbeth* King of Scotland cauſed a noble man of his, named *Baucho*, to be cruelly murthered, where upon *Fleance* the ſon of the ſaid *Baucho*, eſcaping the hands of *Makbeth*, fled to *Griffith ap Llewelin* Prince of Wales, where being courteouſly entertained, and within few years after fel in love with the Princes daughter, and got her with childe, and was delivered of a ſon named *Walter*, who in few years proved a couragious Spark; this *Walter* on a time fell out with one of his companions for calling him a Baſtard,

and ſlew him; and to avoid the danger of the Law, fled to *Scotland*, and was there entertained. and came at laſt to ſuch favour with the *Scottiſh* King, that he was made ſteward of the Kings revenue; and this ſteward from *Griffith* is the original of ſtewards, the late Kings of *Scotland*, &c.

A propheſie of a Prophet called the Bergam of Maelor in *Denbigh*-ſhire, wherein notable things are foretold, with the Conquerours deſcent from the principality of *Powis*, and *North-Wales*.

Traethas a ddywedwyf, Rhyddyd Marchogedd o hyd dydd, avr hyddyd kyngor i a for, y kyfyd Gwynedd ar ſoloch moch, dibechod minav ymhyradwys, gwys ſynghynau lleiſion fy marchyma chwydd erwau, tithev ſyngemad ganvad gwynſau, devno da dvw ev hvnau.

Pau gottolero Priedawe kynan, gwae ſais ynaros trais, gwedi traws goronon, lldiog Taleithiawg, a Thaleith law mon, diegryd ar fryd bryd Priodorion, llew lldiawg am gaer lleon, wal Rhod gorfod am kad koed meirion, hwn ywr amſer y Terſin Eilon, or dekev Rhyſig arſon, llyvyraug yn arſon ar Erhwydd, Pau vo Gwinedd ynghy fedd gwedi hedd a goffwy.

Pau ſo kyſanedd Gwinedd hinon, a chyladd an kynſau meiddion, haf toſſog eiddiwg brinhon ffrwytog, 7 fall a Phall ar ſaeſon, brigawg blaen kwys dwys ym drechon, a Felider dan dracd a gwaed am Goron, ag Anfad yn Rhodrheon.

The Tranſlation. I wil declare and ſpeak, that the dayly riding of a Knight wil be marvelous, when wary advice wil be as precious as gold to a ſeaman, then moleſtation from *North-Wales* wil ariſe to the ſwines, then wil we be in Paradiſe without offence, by force of ſummons and large horſes of *Kynan*, notwithſtanding their weak grumbling, and thou, my meſſage, make the curſed groan at the act of our good God.

When the lawful owner of the rights and inheritances of *Kynan* wil ariſe and appear, who be unto an *Engliſh*, which wil be in the time of death coming, after his wrongful coronation.

This

This frowning Prince and Lord of *Angleſey*, Lordſhips wil go on with his purpoſe for his lawful patrimony, and he ſhal be a fierce Lyon for *Cheſter*, and the Oak of *Merioneth* and their ſtrength wil be turned like a wheel; this is the time that wil bring a period to ſtrangers, and with proper right relieve *Angleſey*, when the cowardly enemy in arms peeps *Caernarvon*, and when *North-Wales* be in a ſtraight and troubles, then wil peace and happineſs appear; and then wil they boldly dare, bury their former miſeries and troubles, then ſhal be ſeen a hot and ſtormy ſummer, which wil produce fruitful trees, and miſerie to ſome *Engliſh*, fair iſſues wil follow their breaches, and their conteſtion wil be very hot and ſharp, then the Church wil be trampled, ſtreams of blood for a crown, and a mighty great one ruling the freedom.

A propheſie of the ſame Bergam for ſhewing great warrs in behalf of a crown, and that the race of *Kynvn* wil get the conqueſt according to the wil of God.

Traethaf it ſardd daf, kau wyt kyfauedd am gof diergit byd, bryd ar bvnnaw, ddedd y bydd hydd am fro ar gyn ydd ddifiau kaled.

Pau Frwy, ho yn koed a chad ymryn Gwyn, Meibion am Goron Amgyſerfydd, Pau cnwarddo ovydd, Gwaith am ſylv dav Gwydd, ag yn ddiffaith maith ymdaith mynydd.

Arth o Gyuſin, Rhin chyddid, Powis a ddewis nis Adewis, a ſyno dvw diav a fydd, un dan kyſau kyfar a ſydd byd.

The Tranſlation. I wil declare unto thee, ſkilful Bardh, that ſhal remember the intolerable miſery of old, to them which paſs away the ſame in ſlumber, but when wil a Stagg be in a proſpering way for lawful Territories, and when wil that hard Thurſday come?

When Trees and Woods begins to flouriſh and beare, and when an Army be about the Tower, then Lads wil meet for a crown, when the diſtreſſed and ſad takes heart and laughs, then

wil be work about the flowers of a forreſt, then it wil be dangerous to travel over wide and large mountains.

A Bear from *Kynvin* wil give deliverance, whom *Powis* ſhal chooſe, and never forſake; whatſoever God purpoſeth, d ubtleſs ſhal come to paſs; one ſhal bear rule for all, and the world ſhal be kinde and peaceable.

A propheſie of the ſame, preſenting newes to *North* and *South-Wales*, of the Britiſh Conquerour, and very notable paſſages.

Pe gwybyddai Gwynedd ar dehev, a Wnio Ryvig dau Rhyſev, in byddam ar ddyrain hidlon ddagrav, i byddain Anhaith ir maith chwedlav, ar Enkillir ail genavet ddigwydd. kaen Wybodav, Traetha iti eto, ymron kad ath fad enav, y kyſano flour llemſin kleede, Acſol a ddenant kad blaen blodev, Arſog Arvthir kadav mon, yn Aros llios llongav, gwae ſais yn aros trin tri d ſiav.

Traetha di i wynedd Wirion wedd, gwedi trallawd hid frawd ynhiw fud a ddyfi ſal Taran gwynſan ynglan llywein, gwedi. Talaith maith, mabogydwybawe a rvdd Achwyn yn trefi, ag yngwyn fryn llwe llawer orki.

The Tranſlation: If *North* and *South-Wales* knew what I foreſee and know, of liberty from thraldom, they ſhould not be troubled with bitter teares in their expectations, neither would they be doub ful of our promiſes predicted of long time; for the ſecond Whelp wil be forced to fligh, as they may be aſſured the eof by our predictions: I wil tel thee yet, that near the approaching of a warlick enemie, and before the change of a moon, a ſharp edg d ſword wil appear, at the borders of both brooks, an Army wil appear before bloſſom time, then the Army of *Angleſey* wil be very wel accoutered in expectation of a wel ordered Navy; wo be unto an *Engliſh* being forced to expect the fate of 3 Thurſdaies: Foretel thou to harmleſs *North-Wales* of upright intents, that after a long and tedious perplexity, a certain ſudden and unexpected time wil come on, like whirle-

whi lewinde or thunderclap, which wil produce much groaning and heavineſs: the praier of a principality loſt long ago, wil bring in a conſcientious man, which will move his enemies to be ſenſible of his invincible power within townes and cities, and about the white Tower wil do the like.

A prophecie of *Talieſin* predicting warrs in the time of the Lyon of the race of *Llewelin*, and of the appearance of the Eagle of *North Wales* in ſuch time.

Rhyſel Crv yngan Llewelyn lew, Pan ddiwedd Rhwyfan Erryr Rhwyfawe, Tynje, Tylodawe Annedd goſt gan ſaaſon, Rhuthro brithon braith gadwynedd, Pan ſo grian fa kad gamlan gwaeddſan gwragedd, Gwerin yn gryd, a Chreveu gwa d ar hyd kryſſed i, a braw llafnav, a Chas Angav Arvan Arvadd aberav garew, a gwye yn feiro o faieddi hedd, a diwedd y dydd kymro a orfydd, ag Engil ar ffordiſſacth fro heb fren hinedd, a meco lydan i bob maban mad i ſonedd, oes fodd i bob dedwydd dibech bychedd; b chawd wyledd, Archant ar wawd ir hael drindawd can trigaredd.

The Tranſlation. That the Lyon of *Llewelin* wil be an inſtrument of warrs and out-cries, but after the travels and ſojourning of an Eagle, the ſumptuous and coſtly building of the Engliſh wil be impoveriſhed and demoliſhed, and an Army of linſey winſey wil trouble and vexe the Brittains in *North-Wales*; then the women ſhal howle and cry for fear and terror of the unruly multitude, who wil ſhew themſelves very terrible and cruel, and ſhed innocent blood in ſtreams, then the ſight of ſwords and weapons wil terrifie, and then they which the ſword wil hate ſhal be put to lye on their ground, the harbours wil be filled up with fearful ſtorms, and the long continuance of warr wil cauſe a marvellous ſlaughter of men; and by the end of the day, a *Welſh* wil overcome and conquer, and then the *Engliſh* enemy wil be without a King, and forced to flye away, and in ſuch time complements wil be moſt fine, and care to the

pooreſt

Pooreſt vaſſals and to all degrees of perſons, from ſuch diſſembling and counterfeit age let every righteous ſoul bleſs himſelf, and pray unto the liberal Trini y for mercy and deliverance.

A propheſie of *Talieſin* of great warrs in Brittain, and of the conqueſt of a Brittain, and the white harveſt after ſuch warrs, as alſo of an Engliſhmans laſt period.

I ddvw yr Archaf er i groes leitaf, nef ir enaid yr hynchri tiof, daroganaf yr hin a garaf, a gyrry yn ddyſie yr dwſe lletaf, ar y meirch lercennav yn e hyn brinnaf, *Garſydded Brithon or brathkyntaf, o hytre* eylon hyd hyfre ganon, *y kynhaiaf Gwyn gwedi drvd ymladdon, hyd anamyl erwain hyd amal kelain, bed Bran or Gogledd, hyd llv ar eochwydd, hyd Gwynt ar hint garllaw Rhod wydd, hyd ſais ar drank', hyd di gnvdd ar frank, hyd kymry yn rhvdd rhwydd diaink, hyd Rhyſel yn derſin, hyd pawbyn gweiddi, hyd Pobl yn gryd rhag oſa Engil y.*

The Tranſlation. Unto God I poure forth my prayer, for his ſake that bare the large and free croſs, that the righteous ſoules may enjoy heavenly bliſs, which is the chief and moſt neceſſary wiſh: next I wil predict of that which is moſt deare unto mee, that is, that there may be a merry ſending away to the broad ocean, on horſes of trees, when there is moſt neceſſity, and that a Brittain with his Brittains may overcome the firſt attempt; then the white harveſt will follow after their dear fighting, the ſlaughter ſhal be much, and the dead carkaſſes in heaps, a raven ſhal be from the North, an army ſhal be in going, let violent windes ariſe about the enemy to his deſtruction, then an Engliſh wil be near to deſtruction, and the French from ſuch a day fall to decay and ruine; then the Welſh wil eſcape free from allegiance, and then ſuch warrs wil bring a period, then wil be a general complaint and feeling of the ſmart of warr, and the people delivered from the fear of an Engliſh by force of continual warlick poſture.

A propheſie

A prophesie of *Talieſin*, fore-telling, that after the raiſing of the graves and carkaſſes in the Church-yard of *Corboe* Church, a lamentable time wil follow, with ſignes and tokens of ſuch troubles.

Gwedi kyfoder y Beddav ym mynwent axrbow ynoi bydd die i daw diabodde, ag Ellmin dreiſiaw, a Gwendid yn lleiſiaw llais orvoledd, llawer Uewiu a vydd, llawer dydd dilyr, llawer ſais heb pais mewn pris kowir, llawer gwaiw lliſaid, llawer gwr mewn llaid, llawer gwaed mewn dwr, a chynnwr ymmaus y goes, llawer kymro llawen, llawer ſais hebi ben, llawer llen yn vnig, llawer kyſrwy yn wag, llawer march yn chydd, llawen Gwyndodydd, ar llew yn Gorſod, a chymry yn dyſod a ball yn llaad, a gwr o Angladd, ag ynlef ynghaer, el lleſaia yn daer, bydd dydd llawen wedi Nodolig ymhob gradd.

The Tranſlation. After the breaking up of the graves in *Corboe* Church-yard, then wil be dayes of trouble and revenge, the ſtrangers of *Germany* wil commit fraud and oppreſſion, the eryes and groans of the poor ſhal break forth, then there ſhal be much hunger, and ſorry dayes, many Engliſh tumbling in coats moſt dear and true unto them, many deadly wounds by weapons, many a man groveling at the point of death, much effuſion of blood in water, and an uproar in *Maes y Groes*, or field of the Croſs, many a Welſhman rejoycing, many Engliſh without heads, many pulpits deſtitute of Teachers, many ſaddles without their Riders, many horſes without their owners; then the friendly party in North-Wales wil rejoyce at the victory and conqueſt of the Lyon, then Brittains wil be in advance, and he that ſhal looſe wil murder; and the dead ſhal riſe again, then wil be howling cities, cozening wil be common, and ſhortly after Chriſtmaſs wil be a merry world to all degrees. *The beheading of the King.*

A prophesie

A propheſie of *Talieſin*, fore-telling the ſtrange removal of marvellous great ſtones in *North-Wales*, from the bottom to the top of *Aheigh*, ſteepy and inacceſſible hills, which came to paſs ſome ſeventy years ago, and of changes, diſſanting Parliaments, and heavy warrs that ſhould follow.

Pan gyfoder main Gwynedd oi Gorwedfa
A ffawbyn kyfarch Parchir Pena
Yna i bydd krevlon ffalſter a thwaha
A chwnſel briwedig a dig a ffla
Ar kam ar i farch ur kowir yn yſſa
Ag ymladd ymhob gradd heb lucddu
A laddo kolain a fydd Pena
A ddyweteyn vchel a ekwir yn ddoetha
A ffoinder o fwnai a digon o ſara
A meirwyn ddrvd heby mvd mwa
Yna i chiſer Gynedd drawag yma
Ag yna i ſyrth yni plith y chwith gymauſa
Ar P. ai kymell ir fordd bella
Pan ddel e lwddi fynvddr aſſa
Gwyn i fyd ymmhowys y kyſrwyſſa
Gwyſtlon Rhv drychion agyrchir i drowa
Y, P. o lan ell ai kymell ir ddalfa
Gwiddel ar y tir a welir yna
Ag o faelawr ſawr yr ymgweiria
Yno i bydd dedwydd mynydd y widdfa
Ag o hyny allan ſaeſon a ddiſlanna.

The Tranſlation. When great and heavy ſtones be raiſed in *North Wales*, lifted up and removed from their ancient ſeats, and when all people and perſons wil be honouring the chiefeſt, then wil be cruel falſhood and contempt, a bruiſed Council, anger and ſharp puniſhment; then the unjuſt ſhall be on horſe, and the juſt and the innocent down, and fightings amongſt all degrees, but not handſomly in the field; hee that wil

wil kill dead, wil be counted the braveſt man; the loudeſt and biggeſt in ſpeech wil be held the wiſeſt, and then wil be ſcarcity of money, but ſufficient of bread; and the dead wil make a dear and ſorry bargain, but without their cheife treaſure with them.

Then *North-Wales* wil be divided here and there, but an univ r al and unexpected ſlaughter wil fall amongſt them, and *P.* wil labour to ſend them afarr away, when the Stagg comes to the mountain of *Aſſag*, happy wil the wiſeſt be then in *Powis*, violent and ſtrong h ſtages wil be fetch't to *London*; the *P.* from *Llanelli* wil entic th m to the ſure hold, then *Iriſh* wil be ſeen in *Brittain* land, and in *Maelor* the Great wil be preparations; then ſhal *Snouden* mountain be happy, and thenceforth the enemy of the *Engliſh* party ſhal fail.

Now to the Stones; which is very remarkable.

In accompliſhment of this Propheſie, about years ago, in a place called *Kwn Kowry* in the County of *Caernarvon*, between two great hills there lyes a Pond of ſtanding water, at the edg of which lyed two great Stones of admirable greatneſs and weight, yea ſo huge in greatneſs that a thouſand yoak of Oxen could not move them; but ſuddenly about the time aforeſaid, theſe Stones were conveyed from the edg of the ſaid Pool, towards the top of a very high, ſteep and inacceſſible hill, above the ſaid Pool, in diſtance 12 ſcore, of perpendicular height, where they (and their firſt ſeats where they formerly ſtood) are to be ſeen to this day, and old people yet living which will juſtifie all this.

The removal of ſuch Stones (I hope) will be granted miraculous, and if ſo, ſurely it pretended ſome ſtrange event, for God ſhewed none in vainet

1. Wee finde that this came to paſs about King *Jumes* his coronation in *England*.

2. That the Stones were in number two, and neither more nor less.

3. That they were removed from a barren bottom to a very high fertile hill.

4. That they were put to rest on the side of the top of the said hill, in a slippery place, and subject to tumble down.

To the first observation, it is vey probible, that seeing this came to pass before the coronation of King *James*, that it pretended his coming from a barren Countrey to wear a triplicite Crown.

To the second, that the Stones were in number two, did signifie that two and no more of that race should hold and enjoy the said triplicite Crown.

To the third, that they were removed from a foggy and barren soyle, to the side of a wholesom fertile banck, did portend barren *Scotland*, and fertile *England*.

To the fourth, that they were settled to rest in a slippery plane subject to role away, did portend what afterwards came to pass, that there was a possibility to cast them down, or depose them.

And whereas, that they were seated over a perpendicular place, and in case they should be removed or rolled downwards, that then it was impossible (without the like miracle) they should again be brough up.

That likewise portended, that if these Kings should be deposed, that there was a like impossibility they should never after be re-enthroned.

Well, this Prophet did fore-see some wonderfull passage, seeing it was fore-told, and that for the space of near 1100 *years before this came to pass.*

A prophesie

A propheſie of *Talieſin*, fore-telling the coming of a mighty ſtrong Conquerour to rule and heale the Brittains, and of great warrs in ſuch time, with promiſe of peace.

Pan dêl y kadarn i gaer ſal veſſrau, i ſuddianv hynnrv eydd ygawl, amkan i byd brwyd rar frys megis kad gamlan, eg ar ery y byddgwyl gwaiwa tharrian, eg o hyny allan gwae ſau o drais a gais hir deigſa.

The Tranſlation. When the ſtrong comes to the Citis, to heale and poſſeſſe the diſtempered Brittains, in poſſibility, there wil be then confuſion, croſſe meetings and fightings ſhortly after wil be a holy-day for Pikes, Targets and Armes, and from thence forth wo be unto an *Engliſh* for his oppreſſion and continuance.

The Bergam.

Pallu yn y ffodd, ag ynil y Goron ar holl Geveved.

The Tranſlation. That the Catholick Faith ſhal be eclipſed and fail, and that the Crown and all the Cities, Caſtles and Towns ſhal be conquered.

A propheſie of the Bergam, ſetting out the beginning of great warrs, the diviſion of Armies, the death and confining of the late King, and of deliverance by the Brittiſh Conquerour.

Pan gauer kirn, kynnr ymchiſſyrdd, gwae gweled gwraig dioſnawg, yn wydd ymphirtl girth gythrwfwl, a gwidd il mal kwiaid horaid dwy ydd, ar amrawd ymchan gweiddi, ymberi yn deirchau digwyl ar lwybyr, a llawer llwybyr arvor llydan, ag or tri niver ner y meidian.

1. *Un ddebevbath gyfarth gyfan.*
2. *Ar ail ir Berfedd Wlad or wlad erwau*
3. *Ar drydidd i Englond argladd gwynfan.*

Ag fal drvdwy drvd ymladdan, (aeſon nevr orfod ynged, ag ymman kymrv anhvnawg chwanawg i kyfrau, Paboth a gerſi an, ne anghyſan, oni ſo marwy Tarw Torvoedd llydan, ynhur goſtynger, a hedd meddir gyfan, Erddwch Pryderwch a Ghynhevwch dan, a gweddrioch ddw yn ddyſal, y gwrach gwyr ach gweryd etto, daw llew llaw Owain darogan pob traha taeithid dvw i hvnan.

The Tranſlation. When the Trumpet is blown, then will be uproar in the high-wayes, wo be unto the innocent women, or ſuch who want policy to eſcape the fury, unruly actions and diſtractions in the gates and entrances by ſudden and furious approach, then the *Iriſh* wil be like Ducks croſſing of boggs, and crying our, Brother *Branach* help.

The warlick Army will be divided into three parts, the paths wil keep holy-dayes, or without concourſe of travellers, and then will be many pathes on the ſea, and the three Armies will leap.

1. One with an eager and ſharp bark to *South-Wales*;
2. The other to *Denbighſhire* and the bottoms;
3. The third to *England*, which wil produce death, ſlaughter, and great mourning, and like ſteers will be their dear and bloody fights: the *Engliſh* will make hard conflicts, *Wales* will be reſtleſs and apt to ſhare or divide.

But it is to no purpoſe for them to ſeek peace or truce, till the death of a Bull with large territories, and owner of great multitudes, who will be confined in a ſtrong Priſon, and brought low, and afterwards will plenty of peace be obtained, then fall to your prayers, tillage and husbandry, and ſerve God conſtantly, giving him the only laud and praiſe; for he that knoweth your ſufferings, will yet ſend you deliverance; for the heavy head of the Lyon, which is *Owen* the propheſied Conqueror, he

he ſhal deliver you from your all your miſeries, as God himſelf hath appointed.

A propheſie of *Adda fras*, a Prophet and a Poet, as you are told already, wherein is fore-told the late Warrs, with a conquering of forrain enemies.

Diargel Rhyfel am ddwylan konwy, ar kynwr a ddaw i gatr deganwy, a llynrges ar des ar draws mowedwy, a llwrwf a llawn, hmyl chwyl Rhywelwyf, Pedwar kernt a devkin a Pher dair, a mil mwy, gida thrigain, llynged kani, kylhwy yw duw kyfarfod a wnan, a lloegir or diwedd a dawaw ynbooth ai ardal gowarth yn die gyſan, i Owain ben draig bier darogon, yn wir gwe biefydd tir Terfynav kynnan.

The *Tranſlation.* Fierce warres is predicted to the borders of both ſides of the river of *Conway*, tumult and uproar to Townes, and a Navy in ſummer time will croſs both ſeas, then violent ſailings, haſty preparations and continual ſtormes. When the year 1664 comes about, a Navie will be in a readineſs to be ſent, God is true in his promiſe, then at laſt the ſaid Navie will ſaile from *England*, then *England* will be entirely aſſigned to *Owen*, the head Dragon, unto whom belongs the predictions. And verily he is the onely man that will own and poſſeſs the ancient Rights and Liberties of *Kynan*.

A propheſie of *Adda fras*, fore-telling of warres, of ſhort trouble to the Britiſh Conquerour of the race of *Owen ap Cadwgan*, of the ſtarting up of Sects and Sectaries to trouble the Church, but at laſt Sectaries and Plotters ſhall vaniſh.

Diſgozan awen ffwn ffawydd gvl blaen blodev, byd aſtonvdd, kad ymhowys, koed a gyrchant, ag yny kad lliaws a ddywedin, l vdd yn lloegrwys llydan froedd, ag a awy boloch och a fvdd, Pendefig Powys ar hydd, Pawbai kyfarth gwarth a ddiffidd,

mis

mi wn i dawer naw nev nydd, Eſgor i lydd d Pennaeth ſydd, a lerth malhelin hydd diav yn i frofreiniog heb ffydd, Gnerin yn yn crmes Tres y n ynydd.

The Tranſl. I will ſearch a propheſie. ſo freely as out of cup: at the breaking out of bloſſoms, a troubleſom time, an Army in *Powis*, which will betake themſelves to the woods; and in the woods many will ſay, that there is great ſlaughter in *England*, with their broad and large borders. An houre of trouble will be to the Stagg and the worthy owner of *Powis*, who ſhall be reſpected and honoured of all, whoſe diſhonour ſhall vaniſh; and I know he will come of the nineth Anceſter, he ſhall recover his troubles and wearieſome courſe of war-fare, and become chief or head Ruler, and he ſhall be as a nimble Stagg, but his kirgly Countrey will be one day without the true Faith, and ſome people will be ſeditious and troubleſome.

A propheſie of *Merlin Silveſtris*, ſetting forth the late Warr; the Lyon and Dragon from *Wales*, with future peace.

Darogan Merdlin Panaeth drevin, ar bawl egorvdy bv i dynged Mal Rhod yn troi.

Tra maith hwilie, tra lawd maith, tra chymell trothe, traws ofyn draig mynnyn yn mynv trin, ynghyech a Phyerh am borthva v gwenayn gyn rhioin gaurhiav, Attaw ffraeth y devant ddiſiav, ag am gwyn Rhiawi Rhy felvedd aſydd a diffaeth elfydd, ell myn hib Allvkir rhv, gwynſyd Gwenddyed or gwavio o wander ſais ai hinſeliav, ai llwgwr maith ar i kyſrwithlav a llaeihir yn briddwn, brad heb chiav, a gwaith Fraink Aiſrawd ar longav, a gwaith dovyr yn ddibyrys Angav, Ecoſed oes fawr a Giglew gelwyſ a dfar Bleiddie draig dywyll, Towyll a golc, an choddeyn chvdd, Adnevrau o wledd, oeſawled heb eiſiav.

The Tranſlation: Merlin towards his latter dayes, and while

while his breaſt laid on a ſharp ſtake, turning thereon like a wheel, ſaid, That layles ſhall ride afarr way, that troubles will be of long continuance, that Taxations ſhall be impoſed, and that the white Dragon will wrongfully ſeek to rule and order, ſhrewd tugging and poyſonous bemourning in and abouts the harbours, and alſo much ſlaughter to them which ſhall ſide with the woman, on a Thurſday.

And warrs ſhall be in behalf of the woman, a ſorry and falſe Country, the *Germans* failing, not daring to appear; happy and glad is *Gwendolina* of their miſerie, and of the failings and weakneſs of the *Engliſh*, and alſo for breaking and renewing of their Lawes, and for the ſorrow and heavineſs of *England*; treachery without number will they attempt, and the work at *Dover* will be without feeling or account of death, but a wonderous, a good and fierce Lion will deſtroy the Wolves; a dark Dragon, yea, dark and clear, will ſet us at libertie, and feaſt us with feaſts for ages without want or end.

A propheſie of *Merlin Ambroſe*, predicting the coming of an Eigle of the Britiſh race in a certain age, and this Eigle he calls the propheſied Corquerour, or fiery Dragon of invincible ſtrength, in whoſe time will be great ſlaughter.

Eryr, a Gyfyd, bryd ymmrithon, draig darogan tau yng' wnfan, ef a ddaw kadarn fal haiarn er faru a vſnon trymiad mal i gwelon, ef a dra digwydd or gwydl gwnion, ef a ddwg i grad y gwydion, ag yna i gwelir ar y tir tirrion, meibion ymddiſaid, a gWragedd heb a gerain.

The Tranſlation. That an Eagle ſhall ariſe at a certain time from the race of the Brittains, & this will be the propheſied fiery Dragon, which will be an inſtrument of loſs, and this will come with invincible ſtrength as ſtrong as iron to the Judgment, who will terrifie his fugitive enemies when he appears; he ſhall heavily fall in from the white Roſes, hee ſhall bring Infideles to believe,

ieve, and in his time will be ſeen on the land fatherleſs children, and women without their husbands.

A propheſie of *Merlin Ambroſe*, by way of queſtions, wherein is ſet out a Conquerour, of the late warrs punctually and exactly fore-told, and of a peaceable time that ſhall follow.

Qu. *Mi Athofynaf Merddin Emris, Pawr a orfydd, Pa d e a geyſid, Pa fyd a dowys Marchog na farthog Rhieiddiog yn llys a dyer, ar hyd Gwynedd Gwyndodydd, lvav dihedd, dyhvnaut, arſeiddiant gadav kadarnſal haparn barn pwy orav, Pan ſo brwydyr am gyfrwng a than golav, Gwae offeiriad llan, gwae agol o i ran or kin gorav, gwae gadarn enwir, gwae ef Aughyſiawn engil, gwae ddigaſſog Arglwydd ai Werin hylwydd or hil orav, diav yar ddyhor kyngor kyng vav, gwae a dlotto i fryd ar frad golav, Gwyn blaen blod av, krin kaugav gwydd, kethin llwn, gegawn mynydd, llym gwaiw, gwae nis arhovdd, dalhalmal a mynych lvydd, dadkvdd Llew or llin yr gallvt dythrin, byd bod heb benne, darogan y daw rhag llaw, llai fydd y trethav, a thwyllwyr bradwyr ymrad yw rbiaw, rhiav a thwyll, yn ymarſer ni wybyddie karait e chwant chwedlav, kyfoaaut, kieiddiaut, Pawb a ddaw mawr vddi Pridder, difiav ebolydd heb veda av, ag yn i hous y kyvd kadav, ag y bydd gwynfyd worth y byd gorav, a ffobl ddrvd o vcher Ammav, gwedi gor wedder gorwyn chiav, gwnewch a archaf a erchais mathv, na fyddwch an y hvn, bob vn bod dav, na wn wch gam gyfraith, na wnewch chewedlau, narowch ychenaid ymhylaid kaſſav.*

The *Tranſlation.* I will demand of *Merlin Ambroſe*, what manner of man will the Conquerour be, what lands will hee conquer, what kinde of world will a Knight and no Knight lead? A perſon poſſeſſed with too much Jealouſie will diſſent in a broken Counſel, then Armies will croſs fair *North-Wales* to and fro, where much effuſion of blood will be made, which will make *North-Wales* rouze them, to put themſelvs in poſture of

of defence to with-ſtand the enemie, and their Army wil be as ſtrong as iron; and then wil be a great queſtion, which of either party wil carry the Conqueſt, and then when diſtraction be for the mid-land with open fire or warr, wo be unto Miniſters of Churches, who be unto them which ſhall looſe the beſt ſhare, wo be unto the ſtrong and falſe, wo be unto the unjuſt *Engliſh*, wo be unto the odious and chief Lord, which ſhal looſe his gallant men of the beſt rank, for one day will make a ſeparation between him and his Council; wo be unto him that wil hatch open treachery, when bloſſoms break out, and when boughs be brittle, and dangerous walking amongſt ſhrubs, and ſcandalous travelling of mountains, and when Pikes be ſharp, then wo be unto the fugitive, and when they fall to bickering, with purſute and flying, with ſhewing of Armies and little fighting, a Lion wil ſtart up and be diſcovered, and this will be of a race that might put them in fear and terrour, and hee ſhall cauſe men to want their heads; and I do propheſie that he ſhall come, and that heavy taxations ſhall be leſſened, and that the falſe and treacherous ſhall ſtudy nothing but manifold treachery, and theſe ſhall make a common practice of ſuch treacherous plots till they be deſtroyed, and they ſhall love and covet news of lies and inventions; and after ſuch plots they wil riſe in armes, grow cruel, all ſhal be enjoyned, but great wil their ſorrow be on a Thurſday, but by and by without graves; and while theſe plotters live, wil armies be in a readineſs to ſuppreſs and deſtroy them, and then wil be a good world next unto a better, and diffident people ſhal rue their incredulity; and after a ſufficient warr wil follow manifold bleſſings and good dayes; and then let them do as I bid, *viz.* let them fall to their coynings, and let them not be divided by one and two; let them make no exact no unjuſt Lawes; let them not ſuggeſt lies and fancies, neither let them be heartleſs, nor firm with the odious party.

Taliesins Creed in another way out of another book.

Kriſt Jeſſv ke i tiy koiliaf, dy fodyn dri agyn vn ag iawn gviliaf, iawn dy alwdi yn fab plant Addaf, Jawn dy Alw yn Jſſ ydfymwydnaf, Jawn dy Alw yn greawdwr Emmerawdwr Penaf, Jawn dyalw yn wir ddin ag yn wir ddvw gorvwchaf, it helpv kymrvbiſy dywedaf, Ti agyſodaiſt i fiw o ſedd dai arfa, Ti a ddygi r kymrv a kim ddauſanyna, Ti a himpiyn y gerddi gynawon Troya, ſe ddaw Brithon yn llawn kyſrwyſrda, yna i diwreiddir kyſſion for mania, ag ir ynillir Tyrnas Brittania, Maranedd gwledd gamber a ganaut haleluiah, Na Bardd na di furdd eythr dvw aofvdd, Ne ſerddin, ne gywaid o gader ſidin, or havi i ddaiar, o dowyn hid er chydd, ondmi Taliesin nid oes gyfarwyddni.

The Tranſlation. Chriſt Jeſus, in thee will I believe, who art three, and yet but one according to my right beliefe; worthy art thou to be called a ſon of the children of *Adam*; worthy art thou called a ſpirit, which art my Lord and life; worthy art thou called a Creator and head Emperour, worthy art thou called perfect Man and perfect God the higheſt; worthy mayeſt thou help the Brittains, with boldneſs I ſpeak it; thou haſt riſen from thy earthly grave, where thou haſt been laid; thou wilt (in thy appointed time) exalt the Brittains from their trembling conditions; and thou wilt engraft the Trojan race in the rich gardens; yea, the Brittains (yet) will becom a politick Nation. Then the great Oaks of the Germane race ſhall be rooted up, and the kingdom of Brittain ſhall be conquered; then the dark and myſtical feaſt of the race of *Kamber* ſhall ſing haleluiah; neither Bardh or Poet, nor *Merlin*, nor any which ſhall ariſe from the chair of *Sidin*, nor any elſe from the ſolary element to the terreſtrial orb, nor from darkneſs to light, hath perfect knowledg, but God the chief Conqueroun.

Here you may obſerve, That the Angel delivers his Confeſſion of the ſacred Trinity in Unity, in a moſt reverend manner of ſpeech.

Then

Then hee proceeds with a propheſie of what ſhall befall to Great *Brittain*, wherein is to be noted his humility and reverence attributed to the bleſſed Trinity, ſaying, With boldneſſe I ſpeak, let ſuch and ſuch happineſs and reſtauration come to paſs; where in the reſt of his propheſies delivered in way of diſcourſe with men, he ſaith peremptorily, Such and ſuch things ſhall come to paſs.

And whereas he ſaith, that the Brittains will become a politick Nation, he altogether in this and the reſt of his propheſie alludes to their politick perſeverance in the ſervice of the true God, and that they (or the Inhabitants of Brittain) will be the firſt and chief politick Inſtruments to reform the Church of God amongſt themſelves firſt, then amongſt the diſſenting Chriſtians and Jewes, according to the platform doctrine and original purity of Chriſt and his Apoſtles.

Then, to daſh the arrogancy of man, he ſaith, That the perfect gift of propheſie proceeds only from God the fountain, and that the gift lieth not in the power of *Merlin*, Angels nor Mortals within the circle of the Sphere, but only in himſelf, or ſuch that receive it from above.

A Revelation of *Gronwddv* of *Angl-ſey*, wherein an Angel revealed unto him the kingly ſucceſſion in the regal Government, until the coming of the Britiſh Conquerour, who is clearly ſet out, and that the ſaid Conquerour ſhould appear 222 years after the ſame revelation, or in the year 1642.

Y dywedodde Angel,
Mae a bair dervin gelin gilant
Gwr llydan i gledd, balch i foredd kyſedd karant
A ddawi oſtwng ſon ſaeſon trychion trachwant
A neirif bob kant i gwskarant,
1, Qu. *Pa brid fydd hynny,*
Ao. *Pan ddell llynges ir werddon a dav Amrafael ddynion, kymry di eiddilon, a ddaw yn wyr i ynyll tir brithon, yna i dywaid y dewinion gwynſyd brithon, a gwaer ſaeſon.*

2. Qu. *Pabrid fydd hyny,*

An. *Pau ddel aneirif o rif i cyfeddv ar glawr tair gwawr trin kymro talieithwg freinog frenin, y juwy ai gariad ymyſg i wrrin, llydan i gledd Pell i derſin, Gwenwyn awg llidiawg yn llad i elyn.*

4. Qu. *Pa brid fydd hyny.*

An. *Pau ſoar loegir ddiefawr ddychrynv*
Ag ymlaen kad kaſod o re we oerddv
I daw i loegir lydan dan o bob tv
A chai o honint i hinan yni llygrv.

5. Qu. *Pa brid ſydd hyny.*

An. *Pau ſo gy gwalkeg agwragedd kribog ar meibion yn yſ kellog, ag yſgaln ſeigie, ag ſſara bev nvdd, a chet ddawr gwaglav, a diffarth fynwentoedd a diffig ar y deiled, a chwymp ar y delwav, ar Bryniav yn goſtwng, ar tommenid yn kod, abrith fyd ky flown drift, achwgs r avr, a chl fyd ar raeian, a bradog kybillach, a Marſolaeth heb gwyn, a ddrvdaineth heb eiſle.*

The Tranſlation. Said the Angel in this Revelation to *Gronwddv*,

It will come to paſs, that a perſon will ſtart up to put a period to the fugitive enemie, who will be a man with a broad ſword, of a noble deſcent, and which will joyn in feaſting and familiarity with his own.

And he will come to ſubdue the height of the Engliſh enemie, and will alſo diſperſe them by hundreds and multitudes, to a forlorn condition.

1. *Qu.* Said *Gronwddv*, when will that come to paſſe?

An. When a Navy comes to *Ireland* with two ſeveral diſſenting Nations; Brittaines then (caſting off their weakneſſe) will conquer the land of *Brittain*; then will Beirdis ſay, Happy are the Brittains, and wo to the Engliſh enemie.

2. *Q.* When will that be?

An. When a liberal perſon of the race of *Llewelin* comes from his Countrey with purpoſe to overcome, having his Banner of red and yellow, he ſhall poſſeſſe the territories and extents of *Kynvyn*.

3. *Q.*

3. *Q.* When will that be?

An. When a marvellous great number will be forth-coming, and divided in three several battalioes at the command of an heroical Spirit, which will be a Princ ly Brittain, and a King of Kingdomes, surpassing all in the love and obedience of his Army, of a broad sword and farr extents, who shall run furiously to destroy his enemie.

4. *Q.* When will that be?

An. When *England* be in a terrible fear, and before an Army a shower of cloudy and cold frost, then will come to *England* fire from either side, and some of themselves, or from their own bosomes, betraying them.

5. *Q.* When will that be?

An. When men wear locks, and women with dressings like wings about their eares, and curled hair, the lads with flying wings, slight dishes, and daily in armes, musitians without reward, and of empty hands, Church-yards vil fied, Tenants in distresse, and when Crosses and Images fall, when the hills descend and hillocks ascend, then will be a sorry world of sullennesse and heavinesse, gold hanged and silver buried, fellowship deceitfull and treacherous, death without moan, and dearth without want.

A prophesie of *Talieſin*, exhorting all to confide in *Jeſus* for help; then proceeds to foretell of the Dragon of the race of *Blethin ap Cyinvin*, and of his warlike actions.

Kyſaddav r drindawd kyſoethev
Kyſoethawg llvoſſawg llw yr oeſev,
Kyſarwaith r Jeſſv ind eiſiev,
Kyſarchawn kanwn k rn ddiſiev,
Rhag lleſ korn dovydd diamev,
Ergrynant rhag pechant pechadev,
Gwadau lv elyſlv warthredev,
Awnaethant rhag goomawdd keryddev,
Gwadant blant awnaethant o Annoethev,

Rhag

Rhag vthurder maint prydder barnev,
Cuer yn glaer ir glan eneidiev,
Mat panet a gano ir caerev,
Adsid kyr a meth kymell trethev,
Adsid chyssel dvdd a dial v,
Adsid draig Powys yngkochwys graev,
Adsid brain Gwynedd yngkleddev,
Adsid arthdiwarth o Barthdehev,
Dygyrchir i yssgar car canedev,
Adsid saeson taer wedy yrnev,
Adsid trabaws efgvs maervs Cornev,
Adsid klew kerniw rhag kamwyev,
Yn kordd kynt yngnyssllafnev,
Adsia clefs cleis frwydd yn llawn ffrydiev,
Adsid gwaed a thraed yn eisiev
Apsid Amfro dorres mre byddimiev
A bidd i gymry or hyt gyr chev,
Adsid karthar sais wedi treisiev
A chwres heb fydd am hagredir klydwyr klwydev
A chyn diben choyf plwyf yn eisiev
Ag eesawr maelawr ae gorfawd gorav
Ag yssig ellmyn ar gryn wrth goev
Ag am gesynr ais kosiawdyr treisiev
O draffedd kymry kymro dadiev
A throssi hasren i hunnienry
A threiswyr prydain rhag kigweiniev
Pob kant i kadwant i tir fydev
Twrnf ag anhedd gwedi gwleddev
Tarif Atlvd ar fvd rhag kythriddiev
Athro pob athro a olevo lyfrev
Athro nef addef heddwch biev
Dibechawd i wawd brawd eneidiev
Digervdd dasvdd dvwyn cheidiev
Ednebydd awydd a wyddiev
A wyddev hid frawd traeth solawd
Sal diamev.

The

The Translation.

Let us make our confession to the blessed and rich Trinity, who is riches it self, a warm supporter and ruler of ages, wherein the righteous works of *Jesus* are abundantly manifested unto the sons of men without want; unto whom we should present our humble petitions, and blow every Thursday a Trumpet, least we be terrified with the noise of the Lords Trumpet that certainly shall sound, let sinners quake and tremble for their sins present and past.

A Nation have denied the confession of their manifold sins committed like streams of Rivers; and this they have done for the terrour of their deserved punishment; nay, they will deny the making bare of innocent children, least the terrour of judgment should dishearten them.

Let the pure soules lovingly enjoy the cities, and let them prosper which singeth out the prosperity of cities, and walles, which shall enjoy misery, heavinesse and payment of Taxations, wo and misery will fall unto them when warrs and revenge will come amongst them, wo and misery unto them when a Dragon from *Powis* appears amongst them, whose warlike actions will produce streames of glistering blood from his enemies, miserie when the Ravens of *North Wales* will begin their slaughtered feast, misery when the worthy Bear from the borders of the South will appear, and when men are fetcht to seperate a predicted kinsman from his own; miserie to the active *English* after their losse of a kingdom, misery for mercilesse excuses, misery to *Cornwall* when it shall hear of their wrongful doings, where blades of swords shall hack and hew for their sins; misery when manifold and cruel bloody streams shall run, and when feet and legs shall be wanting, misery shall fall from the violent heat of Armies; and let all these miseries and slaughter prove advantagious to the *Brittains*; miserie to an English, confined, after his wrongful proceedings, and then a she-Gyant will be without gaine; and before the end of the plague a parish will be wanting, and the aged from *Maelor* by such a time will get the

best

beſt conqueſt, and the bruiſed *Germanes* ſhall lament their miſerable loſſe, with bloody ſtrooks about their ribs in remembrance of their oppreſsion, in oppreſsing a man paternally from the Brittains, the oppreſſors of *Brittain* with their ravening clawes turned of.

Then ſhall be tumults and inſurrections after ſlaughters, but the impotent ſhall afterwards be ſuppreſſed with violence, to prevent their plottings and inſurrections.

He that ſhal diſcover theſe miſeries to great *Brittain*, ſhal be counted a Teacher of teachers, and the wiſe teacher of heaven guide and bleſſe him with peace; his innocent work will be of the nature of ſpiritual godly ſouls, and let the Lord God relieve his wants and plead for him, and ſuch ſhal underſtand the gift of his knowledge, and I wil deliver with praiſe that his knowledge may never fail him him.

A propheſie of the *Bergam* beginning with exhortations to obſerve propheſies, promiſing a Conquerour under the name of *Owen* of the Britiſh race, and of the late Kings death.

Byddawd clav clowed chwedlev gau thwedlievidd,
Llo gwyn ar gynnyd mal tan melt mallıraeth dygyrchydd,
A chymry oi kymell agyſbell fydd,
Tair nos ag wythnos ni ddibvnydd,
Tair kad ymhoniat yulidiat hydd,
Nos ar ſordir ches evry fedd,
Ni ery neb nis gohebydd, Merich garhirion, ar gwyr tobyr thion, ar bwyiil eilon pen boned kylaudd kulion, Gwae ſais oi drais deahon, Gwir ddvw gwyr ar dylon, mal blaen kawn yn kwynaw yr llawe pan ddother gawr yngrawydd arſon peayt yn gryt a phyt marchogion, gwyr O rain goralwon, gwaet dres draet gwedi drud ymladdon, wynt bievdd dydd or diweddon, ag a yr or phaſev Rhigas rhigolion.

The Tranſlation. Let the declaring and publiſhing of theſe predictions be kindely accepted from the Publiſher; there wil come

come a thriving and prosperous person, who shal nimbly start up like the fire from lightening, then the Brittains wil be inveigled to take arms and to march a farr distance from their abode, which shal keep them awake for a week and three nights, then wil the Stagg have three armies upon the borders of seas to chase and pursue his enemies with a loud out-cry; God wil not assault any, but such that shal resist him, who shal have nimble and stout horses and courageous men with sharp axes; and this Stagg wil be of the best royal race by discent, who wil make a great slaughter of the flying and fugitive enemie, then wo be to a fraudulent English; the true God knoweth their defects; they shal be scattered away with the winde like chaff, when a great and strong man shal be put down by a river side, from thence forwards wil their meaning be remediless, and their gallant Knights lying in cold earth; and after their dear fighting and bloody slaughter, the courageous men of *Owen* wil get the conquest and the glory of the day, and shal drive away from the Palaces and Castles the odious to swim.

A prophesie of *Merlin Silvestris*, but cited by *Addasras*, wherein is set out terrible threatnings against the late Royal party; also of a Conqueror out of the race of *Cynvin*.

Y Meibion moel on a fydd altid on, ir garth yn grwn yn hwr y saeson, mawr fydd i chyddit, Pan gaffant gau ddyw ddial i lŷdd Geiriav a glowant, hŵyntai de hakant, irwm fydd i dial pan i talwynt.

Tali ithawg Owain dan arfav llisain gore yn rhab gau dyw, wyt ith ddamwain, hai lawn hvl (ynvin hwiliant yn Tervin, in rhaid vn gevyn er i gefid, llveddawg fyddant, he a orcskyn ut, ar loegir wys diroead y Terfynaut: darogan Merddin pan a thar derfin, ar bawl egored y bv i dy-ged.

The Translaion. The bare and plumed Lords shal be made impotent, and pend up in heaps in the English towers; great wil their sway be, when Gods heavy wrath and indignation

falls upon them; words shal come amongst them, which wil be understood, but great wil their punishment be when it comes.

For *Owen* of a Princely race with his sharp arms, which is the most beloved of the son of God to be predicted of, and he shal be of the race and lineal descent of *Cynvin*, and shal sail forth to publick view in the end or appointed time; we need not look to their troubles, for they wil be possessed of mighty strong armies, and wil conquer places; they shal have ful power to dispose of the Countrey of *England:* and this is the prophesie of *Merlin Silvestris* in his latter dayes, when his naked breast laid on a sharp stake.

The Reader may do well to take especial notice how the Prophet delivereth his minde in the plural number, and saith, That they of the race of Cynvin *shall sail forth, their trouble, they will be possessed, they will conquer places, they shall have ful power to dispose of the Countrey of* England: *part of this is alledged in the verdict of the fourth Jur. fol.* 35.

A prophesie of *Addafras*, wherein is fore-told our late Warrs, the frowning Parliament, and a Conquest by a person descending from the Prince *North-Wales.*

Daroganaf y Rhywynt a hint i Ogledd,
A Rhiallu a ddaw a Rhyfarthoedd,
A Phan ddel karedig i eredig Gwynedd,
Y bydd diheddwch a chyffrwch Tyrnedd,
A chyngor y gygain, a gwerin gorfoledd.
Ag ar ddiniant a ddaw wedi ar ddvedd
Hint ar kint ar kantor dihedd,
Agar fraint Talaith Gobaith Gwynedd.

The

The *Tranſlation.*

I wil predict a violent winde that ſhal for a ſhort ſpace moleſt a Northern perſon, who ſhal come with invincible ſtrength and mighty tempeſt; when this kinde perſon comes to plough *North-Wales*, the Scepter ſhal be diſturbed with commotions, and a Councel diſturbed likewiſe with frowning Members; then a triumphant Army wil be ſeen, which wil produce honour after a long ſuffering; at firſt there ſhal be diſturbance and bickerings which wil annoy Muſitians, and the lawful and hopeful care of the Prince of *North-Wales.*

Here followeth a prophetical Diſcourſe which paſt between *Talieſin* and *Merlin.*

Merlin ſpeaks. *Mor drvau gennyf, mor drvan Adderyw am gedwiw a Chadfau oedd llachar kyfloſar kyfle ſanoedd yſyg-wid odref rhwyd odryſau.*

Talieſin. *Oedd maelgwyn a welwn yn ymwau i devlu rhag toryſli in chatſau.*

Merlin. *Rhag devwr yni Twr y Tyrran rhag errich a gwrth yar Welygau meinwinev yn ddiev a ddygan, Mor Weler y niſer gau elgau, orh oi leith mawr a derth y devthau.*

Talieſin. *Rhvs vndaut oedd rhyrhwant y Tarrian hid atſady ddaeth rhad gyflafau, llas kyndwr, kyndar tra meſſvr y kwynau, llas haylon a dynion tra ſvau, trowyr nod usawr ev klod gan Elgan.*

Merlin. *Trwy a thowy Rhwy arwy y doythau, Traw a thraw ym doeth braw am Elgan, lladd dyſel oi diwedd kyfloſau, ſub Erbin ai werin a wnevthau.*

Taliesin. *Llv Maegwyn bvysgwn y garthau oyr wyr kad trymlen dyed gwaethan, nivwaith a ryf deydd pan fydd y desnydd o hydd yvrhit darparau.*

Merlin. *Lliaws Peleidrad gwaed fadd gwaed lan lliaws ayrnyr briw brevawl vydian, lliaws baner briwer lliaws baner ffos, lliaws ev hymchwel yni hymwan.*

Taliesin. *Seith meib Elifer, seith wyr pan brafer, seith waywin ochel yn ev seithran.*

Merlin. *Seith dan fvslin seith gad gyferbin, seith fed kynfelin ymhob kynwan.*

Taliesin. *Seith gwaew genawon seith loned urfen o waed kyvrennyon y dlanwan.*

Merlin. *Seith vgein haylon a aethant yn y gwyllon yghoed kelyddon y darfoant, kanis in ferddin wedi Taliesin bydd ed kyffred in fy rarogan, ag folly y dywedd y kiwv brith rhwng Merthin a Thalieſin.*

A Chrono-

A Chronologie and propheſie of *Merlin Silveſtris*, wherein is fore-told ſeveral Conqueſts and changes in the Regal Government of Great *Brittain* ſince the *Norman* Conqueſt till this very time; as alſo the ſucceſsful Acts of his *HIGHNESS* that now rules, who is fore-told to conquer and beer rule both in *Brittain* and elſwhere.

Y Gwr a leſoyr yn y bedd, diſgwyct kyn ſeith my kyned March Marw Avr deyrn Gogledd yr yſeys wyro Gawg gan rhiev Rhyſel eglag, Merddin fy henw am heyddug yr eſeys Win o wydyr Gwin i gan Rhiev Rhyſel, dygyn Merddin fy henw fab Morfryn.

1. *Pan ddel Gwr gwrthrin yar olwyn dv i ladd Hoegir, llwybyr wchyn, chwer wgwen wyn, yn am mwyn Gwyn ſryn, Gwyn ſryn eyſſydd in erhy eyr nevedd kynwy, in bydd diogêl awr yngkellawr Ardudwy, ar Adal hwy kymry rhag arddercheawg Twrch twryſ hy.*
2. *Pan ddyſo coch Normandi I holi Hoegrwyc truvl ddi ffwys, Truetheſi bob darogan dy derby, Caſtellyn Aberhodin.*
3. *Pan ddyſo y brith cadarn hid yn rhvod Pen karn, ſliſant Gwyr trevlant karn Pendeſig Prydain Pen barn.*
4. *Pan ddyſo* Henry 1. *boh mawr kaſtell y Ryri, garlao r gormes tra gwesli.*
5. *Pan ddyſo y Gwyn gwan i holi llvn lain far feirch nid kain, ni cheidw Tyrnas kaer gain Tenev y mes Tewr yd.*
6. *Pan ddyſo yn dd'ſſyfyd Brenni gwas, gwae ni krid, mab a fydd mawr i vrddas a oretkyn mil dynas, hoy dyl egin Brenni gwas, kadarn wrehwna wan gwlad Adſot gwan gwan gwan, wrth gadarn gordyrch pen naeth handes, gwaeth i ddyſet.*

Then

Then *Merlin* proceeds with manifeſt notions of notable paſſages of what ſhall follow from the time he lived till the preſent and hereafter.

Byd a fydd bryd wrthfowr deu byddant, gwra end heynt llaeth buches byddant llu meibion ein ev kyffes.

Byd a fydd yn gorffen ved Jeſemr rhag a doet, may marw kogev rhag Anwyt.

Byd a fydd bryd wrth errhwyſ ydd adeihawr yn dyrys, heb weoth mawr in chaffawr kryt.

Byd a fydd bryd wrth lyev lyw mall a gwall ar lanney torrethwr gair, a chrieriev dyfau fawr llechant gev gwan ffydd, pobaildydd dadev.

Byd a fydd bryd wrth ddilled, kyhawr Arglwydd mayr chwiſiad, difanawy gwyr, llechant gwad, gwaglaw Bardd, hurdd effeiriad.

Byd a fydd heb wynt heb law, heb ormodd o eredig, heb tra thr. ilsaw, Tyr digon, un Ecwi naw.

Pau dyſer gwyr hebwrhyt, ag yn llerr koed r vd, ym heb hedd gwledd a gyfyd.

Pau fo kyfelin kymyrhedd, y gwr ae gweryt in ommedd, gwrthfyd yd y myny ddoedd.

Pau fydd ynſyrh gwydd, gwanwyn a fydd gwedi i Pen aeth gwen wyn byddant gwaeth bvddelw norhrywyn, dvw mercher dydd ky orffeny trevlaur llaſynawr ar pen kwyddant tev yn Crev kynnen ir Aber ſor yt fydd garw gyngor ar gwyr gwedy Trevlhettor, glv vw gwynlly w yn vneskor yn Aber Avon y bydd llymion Engyl gwedy hyn ſyddon, hyr gwerydar derhyt vord on, yn Aber dwyr nwy dvg a fv a gnoho gwedys, a gwedy kad kyffaa blvg, a chad a fv ar Bythy Aaun, a Brithon dygerpy, gwnaut gwyr gwhyr grwhydry yn Aber perydd n peryttor kad a phelyd yr ag hymmon, a gwed rhvdd ſaeſon gwaſſawg, eywir ti i wnen ddydd wenddydd am dy wawd y Gwyllon mynydd yn Aberkraſnaut krefydd, a gwedy kyrn kloer a fydd, a mi ddiſgoe anaf ereill kyrn a llef kwn, Peu cil frvr dyphla yghoet. y peyll

Gwenddyd

Gwenddydd gwrandaw yn ddiev yn y ddaw Teiſi o lynnev a adoer yw ſy er dyrn.

Mi ddiſgog anaf meſſyrn ar deyſi, a llef kloer wedy kyrn Pan dyffo Gwynedd yn oyean evi bryt yn pſran yskythrawr, churrio gyſnod clod y garaewr, karrawr yn yr comyned kymyn lli kymyn lleedd llithiant kwn ar galamedd karrawr yuyr garw Annwyt y Bryt garw eskyll yn y mry, llihiant brain ar yſperi.

Diſgogan tyd orh terydd dy rhag karrawg kynaw dydd Gwynfyd am Ryd fawy llrn, diſgogan Tydoch terydd dy yn Aber milhwr, byddant Teyſi a fo trwch, diſgogan Teyſi lleſtri lli ar llyry a Bythwyr oc thorri llan dydoch mynechi.

Diſgogan dyfet Arglwydd ſaw di Brythwyr dvo fanaw, Tydoch llan trwm dydd addaw, diſgoganaf i llan dydoch na bydd na chlorh namyn gwrwyfa gwydd forch, Pen Trevlho Prydein Teyr nedd bychegn gwled feibvn yn gwerin or mes, in wyr namyer dawn Argen h ſynt yn y ddol gwynt ar tes.

A propheti-

A prophetical Chronologie of *Merlin Silveſtris*, by way of Queſtions and Anſwers between *Merlin* and his ſiſter *Gwendolina*, wherein is laid out moſt of the Kings ſucceſſively that ſhould raigne in great *Brittain* from the time wherein he lived, till the time of the coming of the *Britiſh* Conquerour, and that ſuch and his race ſhall imperially raigne for ever, both in great *Brittain* and elſewhere; but in reſpect of the tediouſneſs of it, I begin at Queen *Eliſabeth*.

Qu. *Cyfarchef im ehelaeth frawd a welais yn fedd faeth,*
Pwy wledich o ddiynaeth.

An. *Pan dyfo dylad dylied, vchaf owawr hyd ddiwedd Rhiain, er phen byd.*

Qu. *Cyfarchaf ym ehelaeth frawd etriw. Ne gwedi dylad dylied vrbaf, pwy fvt Adref nawr, a ſi llawn Aſynaf: a Ran periglawr.*

An. *Na Ran na Perigiawr, na cherddawr ni bit, nag ackitwedid allan eny digwyd vch yr llawr.*

Qu. *Lla allawg, cau am Attebit Merddin fab Morfrin gelvydd, trv o chwedl a dywedit.*

An. *As dywedaſi wenddydd, Canis dwys ym kyſerth it, dylad diwedd chiain fydd.*

Qu. *Kyſarchaf ym ehelaeth frawd, a Welais i yn fedd faeth, pwy a wledych o ddrynaeth.*

An. *Rhydywedais it kin, i wenddydd waeſaf vnbin dy derbit gymeint di mynn. Lloallawg ym dyderbit, nef yr encid dy frodyr.*

Qu. *Pa bennaeth ynaeth a ſydd, &c.*

An. *Gwenddydd wen pen mynegi, as dywed af yn ddiſ ri, na bydd Pennaeth byth gwedi.*

Qu. *Och Anwyl or oir yſgar gwedi dyfed yn drydar gan vnbin dewr di archar, divlo di o dau daear.*

An.

An. *Gwaſgarawg awel Amwyr, Pwyll drud a dwyll Pegredir gadaiſi fard kyd frawd yr dir.*

Qu. *Oth leas dyſeddfaeth ney eym dy Amvnaeth hoed dyadoed Pan dyngir ktod vrno, pwy draet tho gwir.*

An. *Olochvyd cyſod a theaſod llyfrev, a gwen heb ar ſwyd a a chwedl bvn a lwn brevddwyd.*

Qu. *Marw morgenav, Marw kywrenlim Morial Marw Morien Mvr trin, trymaf hoed i mi dy adoed di ferddin.*

An. *Digones doſyt digwet Arnaf Marw Morgenav, Marw Mordaf, Marw Morien Mawr Agaref.*

Qu. *Fy vn hrawd nv chwdrit ar naf, er gwaith arderydd wyf glaf i ddwith erch mynaf.*

An. *Ath orchmynaſ dithe i Ben y kreadiriav Gwenddydd wen Adlam kerddev.*

Qu. *Y kerddev a drigaſant, odyſod klod bedrvant och ddvw mor ymg y devant.*

An. *Gwenddydd na fydd Anhalar nevr cheddet i llwyth daear i diowrit obawb a gar, im byw nish ddioferaf hyd frawd, ith gaffai dy foſſawd tromaf, Eskat gorwydd herwydd gwynt amdon ar dev vyrdvl hynt it, af yn il a aethant.*

Qu. *Gorchmynaf y eirivo frawd ir Rhiev Rhwy gorev, kymin kyn Angev.*

An. *Ni chymeraf gymyn gan y kymin feneich ag av Truygen ar i klvn, am kymvno dvw i hvn.*

Qu. *Gorchmynaf fy eirioes frawd yn y Gaer werthevyn Gogledd dvw ferddin.*

An. *Gorchmynaf fy eiroes chwaer yn y Gaer ni wefgerit Gogledd dvw o wenddydd.*

The Tranſlation.

Qu. Gwendolin ſalating her brother *Merlin*, demanded who ſhould reign after ſuch, as by the reſt of this propheſie is expreſſed?

An. When the wages of the dull people comes to be paid, which will come to paſſe after the reign of a Virgin, then an end is at hand.

Qu. I demand of my kinde and wiſe Brother, after the wages of the dull people comes to be paid, who will be ordained to rule? I will yet fully demand, will Church-men ſhare?

An. Church-men will not ſhare, neither will Beirdher, Poets and Harpers be in eſteem; but I will not have thee openly to publiſh, that there ſhall be an Oxe born, which ſhall fall to the ground.

Qu. Liberal *Merlin* the ſon of *Mervrin*, be pleaſed to yield me an anſwer to three queſtions.

An. I will reſolve *Gwendolina*, who art very importunate with mee for thy requeſt; the wages will be paid, when a virgin Queen is come and gone.

Qu. I will demand of my kinde and wiſe Brother, who will reign after that?

An. Thou fooliſh and naughty *Gwendolina*, I have told thee already, and yet thou art endleſs in thy propoſals, A powerfull and mighty Army will come with a ſtrong hand, who ſhall bear rule and continue, and then Paradiſe to thy brethren the *Britaines*.

Qu. What kinde of Ruler will be then?

An. Fair *Gwendolina*, I do ſhew and tell thee in ſobriety, That there ſhall be no other Ruler for ever after.

Qu. Wo is one my dear, of ſuch cold ſeparation, and to be deprived of a valiant and couragious brother, and of his kinde diſcourſe, when thou art put to baniſhment under earth.

An. An impatient ſtorm ſhall make ſeparation of men, which will prove a dear bargain, and a ſore plague to the ſtrong,

but

but let us betake our selves away till the judgment day under ground.

Qu. When thy weakness failes, or thy life gone, which will be sorrowfull unto mee, then who shall predict and deliver truth after thee?

An. There will arise wo and misery yet after a certain world, with suppressing of books, but *Gwendolina* will be without feeling of these; so likewise thy Discourse and Revelations for a while, without esteem.

Qu. Morgenav, Kowrenin, Moriab and *Morien* the Mason all dead; but to be deprived of my kinde brother *Merlin* will be a losse more sorrowfull to mee then all the rest.

An. The Lord God was displeased with mee, when he took from mee my dear *Morgenav, Mordaf* and *Morien* most dear unto mee.

Gwendolina. My brother check mee not, notwithstanding my unpleasing humour, for I am very weak and sick; therefore I commend thy body and soul to the Lord God.

Merlin. And I commend thee likewise to the head of the Creatures; yea, thou faire *Gwindolina,* which art to leap off from thy Songs.

Gwendolina. After thee my brother wages shall fail, laud and praise shall grow to the vile people; but wo, how streight will their conditions be yet?

Merlin. Gwendolina, be not hopelesse but faithfull, nor sorrowfull, but comfortable; thou that art dust and ashes, take thy farewell from the world, while I live I will not forget thee, I will remember thy tender care and trouble with mee; but now I must be gone away after the race of the sons of men which are gone from hence in peace, and shall be carried away swifter then the race of a horse or blowing of the winde.

Gwendolina. I commend my faire and delectable brother to the tuition of the free and best King of Kings. But take thou the Sacrament of our Lord, before thou art surprized by death.

Merlin. I will not take the sacrament from the hands of the wicked and execrable Monks, with the white vestures, but will confide in the Sacrament of God himself.

Gwendolina. I commend my kinde and fair Brother to be interred in the Citie of *Gwrthenyn* at the North—— whom God take to his blessed rest.

Merlin. I do commend my kinde and fair sister to the tuition of the Citie which shall never be scattered, which is the North Citie or Throne of God.

I desire the faithfull and learned of the Church of *England* to take especial notice from this discourse, and elsewhere in these Collections, of the faithfull and sound Protestant Christians which flourished in this Island of *Britain* 1100 years ago; and how detestable the Monks and doctrine of the Church of *Rome* were unto them; which may be an invincible argument to prove the plantation and rooting of our Church before *Luther*, against the assertion of the common enemy of *Rome*.

This was the last prophesie and delivery of *Merlin Wyllt* or *Silvestris*, and commonly the words of a dying Prophet were effectual and worthy of credit.

A prophesie of *John de Britlington.*

Britlington said, That the *Saxons* should choose them a Lord, that should bring them all under a dead man, which should make a record, and that shall be right much under; hee that dead shall be, and buryed in fight, shall rise again and live in laud.

Through the comfort of a young Knight that fortune shall choose to her husband, the wheel shall turn to him right, That fortune hath chosen to be her fear, in *Surrey* shall he shew his fight, in *Babylon* bring many a one bare 15 daies journey from *Jerusalem*; the holy Crosse winn shall hee; the same Bore shall bear the Beam at *Sandyford* that wanne the degree; fortune hath granted him the better, sithence first he his armes shall beare, without treason or treachery destinie shall never dare, tell kinde

kinde of Age to him draw for which among his worms see; but he shall end in God his Law, in *Jehosophat* shall hee be buried be.

A piece of a propheſie of an antient Prophet called *Evan of Trwch y Darau*, wherein is fore-told, that the Eagle and Son of Man ſhall ſubdue the *Pope*, and moſt part of the world, and alſo reform the Church and ſettle peace.

Pen y byd a ddig Wydd ir llawr, Mab y dyn ar Ewr o hynny allan a ſeddian r chan fwaſ or byd, yno i bydd tyngheſedd a ffob daioni ar y ddayar.

The Tranſlation. Saith *Evan*, The Head of the world ſhall fall to the ground, who ſhall be ſubdued by the Eagle and Son of Man, and theſe alſo ſhall ſubdue the moſt part of the world; then ſhall be peace and tranquilitie upon the earth for ever.

A ſhort propheſie of the ſame *Evan* or *John*.

Y Tiroedd gwaſtadill a fothrir
Lladron a threiſwyr a ddeſtrowir
Yno y bydd terfyſg yn y byd nr bobl a Alldilir
Ar bobl ofidiog a eſpeilir
Ag a gyſyd brenin owenedd Avrddaffir
Ag a ſin i bawb dyny r vn fav, a hwn a fydd ſen Digedig.

The Tranſlation. All the bottoms and plain lands ſhall be trampled, Thieves and Robbers ſhall be deſtroyed; then there will be uproar and combuſtion amongſt men upon the earth, and the Inhabitants of the earth will be clipt, and the Uſerers ſhall be ſpoyled of their worldly Mammon.

Then will ariſe a King from the *North*, which ſhall be exalted

to

to honour, and will reduce all to his obedience; and this King will be a happy and a prosperous man.

A propheſie of *Merlin Silveſtris*, predicting of warrs and ſlaughter to the Town of *Shrewſbury* and the adjacent parts; the fall of Biſhops, as alſo of an Eagle, Conquerour or Ruler, which ſhould be from *Powis* by deſcent, and ſon of *Eliſabeth*.

Sefwch allan forwynwn a ſeilioch weridre
Kyndylan llys Pengwrn ind kamdre
Gwae ieveink a eiddein y frodirdre.

The Tranſlation. You fair Damſels ſtand out of the princely Town of *Pengwern*, the lawfull Town of a Prince, *Kyndylan*; wo be unto the young which ſhall own the borders of the ſame.

Un pren o goedwydd a gyſyd arnyn
O diaink i oſodiad ail yw i fys dvw kadarmin
Kyndylan kalon ſaeu gaiaf a ganllin.

The Tranſlation. One of the Trees of the forreſt will ariſe to bear rule over them, if his firſt ſetting or youthfull daies ſhall not fail; and he ſhall be as the finger of God in ſtrength, *Kyndylan* with the frozen heart, a winter will follow.

Y want ner Twrch trwy r Pen Talaith
Kyndylan galon goddaith o goſtwyn Anghyfiaeth
I Amwyn trom tref dliffaeth.

The Tranſlation. *Kyndylan* with the dry and burning heart, a mould-warp thorough the chief princely Citie, who will be

be a ſtranger with his Arms loaded, will come to defend and ſecure the viſage of a baſe Town.

Eglwiſaw Baſſaw killant i braint
Ai diſa o loegr wys meddaint
A gelf an Powys yn ol i gydſaint.

The Tranſlation. Church-Biſhops ſhall looſe their Hierarchy, and ſuppreſſed in *England*; then the popiſh Lord of *Powys* ſhall go after his fellow-ſaints.

Y dref wen yn y dyfrin llawen a fydd yn
Wrth gyfarfod kad a Gwerin
Ner Eaerin, Eryr Eli.

The Tranſlation. Thou white Citie in the Valley, happy wilt thou be, when thou ſhalt meet with Armies and valiant men of the Lordly Eagle and Bird of *Ely*.

Gorthrymed hwnw ddyffryn Meiſſir
Mygedawg dir i frodyr
Eryr Pengwern pen karn llwyd a oſinr.

The Tranſlation. The ſame Eagle ſhall conquer Hills and Dales, with the Territories of his renowned Brethren; yea, this Eagle of *Pengwern* will be the choiſe handling weapon of awe and terrour.

A propheſie

A propheſie of *Merlin Silveſtris* ſet forth in way of diſcourſe with a Prophet which lived in his days, called by the name of *Parchell*, in Engliſh a *Pigge*; wherein is fore told a Conqueſt of *Brittain*, and the fall of Biſhops.

Hoean barchellan mor chyfedd, na byddvn enid y byd ynvn wedd, Pelled ſon ſaeſan ſail kyfr wyſdded, ar frith on haylon hal kynchwyld, ami ddiſgoganaf kyn fynivedd Brithon drvs ſae ſon brithwyr aimedd, ag yn i daw nit ddawn gorfoledd, gwed bod yn hir, yn lwyr frydedd.

The Tranſlation.

Hoean Pigge, how ſtrange it is, nay how unconſtant the world is, that it will not continue one minute in the ſame minde or temper? and how the ſubtle foundation of the *Engliſh* be farr ſpread abroad? whoſe race will Lord it over the liberal *Brittains*; but I will predict before my end, that *Brittains* ſhall over-rule *Engliſh*, and be poſſeſſed of *Britain*, and then ſhall they come to perfect honour after their long boondage.

Hoean Barchellan bydan a ſydd, mor drvan i ddyfodag i dyffidd, morwynion moelion gwragedd chiwydd, bieant in ffarchant i karenidd, chwyldin bydd digyfewd wrth i gilidd, Eſgob Anghyfiaeth diffaeth, diffidd.

The *Tranſlation.*

Hoean Pigge, A little world will come, but behold how miſerable will its coming be, and ſo likewiſe its vaniſhing away; bad women and maids will not reſpect but joyn in love with

with men near of kin; Nuptial promises will be freely made amongst them, but the Bishops with their strange language and hierarchie shall be extinct.

Hoean Barchellan, nini daw y kyngid, wrthglowed llais adar mordiargrid, tene gwallt fynhen, fyllen nid klyd, golud fy skubawr i bid, fyngrawn haf fi mingwerid a mi ddisgoganaf kyn diwedd byd, gwraged heb wledd, gwyr heb weryd.

The *Translation.*

Hoean Pigge, the long expected time will at last come to pass by the noise of Birds, which shall be heard at sea in a sad warlike manner; by such time the hair of my head will be thin, and my skull will become cold; the treasure of my barn is but short, my summer crop of grain cannot save me; but I will predict, that, before the end of times, women shall be without feast and men without graves.

Hoean Barchellan a pharchell ehyni, tene yw fy llen, ind llo nyddimi, er gwaith arderydd mi mi darfu, kin fyrthio Awir Allur enlli.

The *Translation.*

Hoean Pigge, and a Pigge ready to starve for cold, my skull is but thin, and there is no hopes of rest unto mee, yet all these shall come to passe before the dissolution of heaven and earth.

The Judgment or rather propheſie of learned *Brightman*, drawn from his compendious and elaborate expoſition on the *Apocalyps* of St *John*, where hee comments on the 7 Churches of *Aſia*, Typifying *Philadelphia* to *Scotland*, and lukewarm *Laodicea* to the Church of *England*; wherein he concludes the fall of Biſhops.

Of *Philadelphia*, or the *Scottiſh Church.*

And the Scottiſh Church that little ſeems and low,
Shall in the end be their Biſhops overthrow:
By whoſe example England *ſhall be drawn*
To queſtion Miters, Copes, and Sleevs of Lawn.
Then theſe with others ſhall combine in one,
To extirpate the Pope *from of his Throne.*

Of luke-warm *Laodicea*, or the Church of *England*, Typified by the learned *Brightman.*

The ſcounter-pain of Laodicea *ſtands*
As th'rd in rank in its Church of Englands *hands;*
And by the Angel of the Church is meant
The Paſtor of the ſame or Preſident.
Of whom it is ſaid of her, (no little blot)
I know thy works, that art neither cold nor hot.
What art thou then? ſome medley ſtuff compos'd
Of hodg podg temper, fit to be diſclos'd.
Thou art not cold, thy Doctrine ſound and pure,
Such as a fiery tryal can endure:
Nor art thou hot, thy zeal is of no price,
Loſing its heat, it falls as cold as ice.
How elſe could a Reformed Church admit
Of Popiſh Superſtitions mixt with it?

They,

They, thy insaniated senses charm
To be nor one, nor either, but lukewarm:
'Tis equal with thee to be Romish *all,*
Not one of those which wee Refo med *call.*
If on this weak point thou thy judgment stay,
To know Gods truth and serve him the wrong way.
If Baal *be God, before his fires appear;*
If God be God, follow him with fear.
Hee is justly taxed of spiritual sloth,
Who is a neuter and halteth between both.
Wee of Laodicea *further finde,*
The Text saith, Thou art naked, poor, and blinde:
Not poor of suit, that were a blessed thing;
For some did write, I *and* my King;
Yet beggars too, but not of pence, but pounds,
And besides Clergy Tythes of spiritual grounds.
Dark art thou in thy Cannons long since past,
As in those future, which will come on fast;
Which throughly shifted, and in every part
It will appear to all how blinde thou art.
These, with thy Innovations cruel doomes,
And Popish Trinkals, all which (once) were Romes,
Uncover shall thy skirts, and (as I gueſs)
Before the Nations shew thy nakedneſs:
Which shall a double Sanedrine invite,
To clip thy wings or plume thee quite.

Yr owdwl fraith, or a Song made by *Rees Nanmor* a Poet, unto *Henry* the Eighth, grounded on the Propheſies of *Taliesin* and both the *Merlines*, wherein is exactly ſet forth the Kingly race from the *Engliſh* to the *Scots*, by the coming in of King *James*, whoſe Reign is fore-told to be peaceable, and of a red Parliament in the time of

the late King, and of the Warrs that ſhould follow, with many notable paſſages beſides.

1. *Chryſt kadwr wythfed frenin dyledog*
Kenav tad eyſyllt kawn ettо dwyfog
Kymry bydd llawen megis gwlad enwog
Kornwal kaer lleong alwenam geiliog,

The Tranſlation. Chriſt preſerve *Henry* the Eighth, the lawfull heir of the Crown; wee ſhall have yet a Prince from the Whelp and father of *Eyſyllt*; *Wales* be glad and rejoyce like a renowned Countrey; let *Cornwall* and *Cheſter* call for a Cock.

2. *Kadwalader a Chynau yn dra'anog*
Kwrets y dragwn brv Ragwn brigog
Kowir o rinwedd y Bvall korong
Ker gan Talieſin kerdd gan lioſog.

The Tranſlation. Wee ſhall have *Kadwallader* and *Kynan* in a treble diviſion; the courage of the Dragon will be full ſharp and proſperous in his Countrey; yea, the crowned Oxe of faithfull deſcent, of whom *Talieſin* ſang melodious and ſweet ſongs.

3. *Kerdd Chryſt ar i ben, kerdd kroes daer bannog*
Kerdd y dyn ai lwyth kerdd Edn Talicithog
Kadwi gerdd ai dalaith ar koed gwyr ddeilſog
Kawn wyr gogyfwch o ddvk hid farchog.

The Tranſlation. The Song of Chriſt be on his head and ſtrength; yea, the thrice notable Song or Croſſe of the Trinity defend him and his Principality, as alſo his green flouriſhing Wood. Wee ſhall have men of equal honour from Knights to Dukes.

4. *Kawn*

4. *Kawn fa:dd kyſnewid kaẃn fyd odidag*
Kawn ddadredeg r afon rydedog
Kaẃn frithill ffrvwill a ẃna ffraiog
Kawn Arth Arwi ſpagav a ẃna wrthie ſpigog.

The Tranſlation. Wee ſhall have a Bore in change, in whoſe reign we ſhall have a peaceable and happy time, wee ſhall likewiſe turn the ſtream contrary to its natural courſe, for wee ſhall have a froward Trout which will make warrs, who will prove a Bear with rough clawes and incredible ſharpneſs.

5. *Kawn roddog Adrodd dav fodd an foddiog*
Kaẃn o ddav Arẃydd Parl ament kyndeiriog
Kaẃn bawbir gad, kawn bob Avr gadwynog
Kaẃn bwio a Chrab gan y Bwch arfog.

The Tranſlation. Wee ſhall have a gift, and afterwards a reſtitution clean contrary, which will be two ſeveral waies of different and diſpleaſing nature; wee ſhall have of two tokens a diſſenting and a violent Parliament; we ſhall have all to the warrs and battels, and ſhall overcome the rich chained Lords; wee ſhall finde the Crabs beaten and ſubdued by the armed Stagg.

6. *Kawn y llv gloiẃ ddv, ar llew gogleddog*
Kawn y Marẃ ar Tarẃ ar Eryr Tiriog
Kawn y Brin Gẃyn yn llawn brain ag ynllidiog
Kawn Bowls tir ywedd kanplas tiriog.

The Tranſlation. Wee ſhall have the right black Army under the command of the Lyon from the *North*; wee ſhall have the dead revived again, which will be the Bull and the Eagle with the large Territories; we ſhall have the white hill full of wrathfull crowds; wee ſhall have *Powles* with the Territories, and a hundred ſumptuous Palaces of the Mould-warp.

7. *Kawn*

7. *Kawn gaer lvdd yn chvdd ag yn chvdd ag yn charnog*
Kawn gyſtoar ſynnad ar gwledidd golvdog
Kawn frys gan ſeithoedd, kawn faes Gwenithog
Kawn kyn kymodi gwyn gan gymmydog.

The Tranſlation. Wee ſhall have *London* divided, with fierceneſſe unto it; wee ſhall have uproar upon the mountaines and rich vallies; wee ſhall finde the neighbour-Nations beſtirring themſelves for offenſive and defenſive warrs, and in the end wee ſhall be poſſeſſed of a valley abounding with wheat, and before a ſettlement wee ſhall finde a Neighbour that will condole our troubles.

8. *Kawn frad a Chynnvr kawn ſwriad chwanog*
Kawn ddrwg Arwyddion kawn ddery gorweiddiog
Kawn Ryſyel Merwyn yna Gwanwyn gwnog
Kawn gan lilidwyll am nad ym bwyllog.

The Tranſlation. Wee ſhall have uproar and treacherous attempts, with willing prepenſed plots and combinations, wee ſhall have ſorry tokens of the heaving down of great Oaks; and after a white Spring wee ſhall have warrs from the woman; for want of patience, wee ſhall have deceitfull troubles from the Lilie.

9. *Koed Rhos nag ares yn llyndain Gayrog*
Krank ag anghyſiaeth affobl ymdeithwg
Kawn Alarram a haf Elorog
Kawn lychlyn ar gychwyn yn erew girhiog.

The Tranſlation. You Roſe-trees continue not within the walls of *London*; the ſtrange languiſht Crabb with his people ſhall be in a forelorn condition in a ſtrange Countrey; wee ſhall have Alarums and a ſlaughtered Summer; wee ſhall have the *Normans* in a preparation to depart, in a frowning and diſcontented manner.

10. *Kawn*

10. *Kawn drwy ſaes a gill, kawn dreſi yſgollog*
Kawn Nerthv e chawn kawn fryeheiniog
Kawn frwydir a therſin mab kryſwyn krveſog
Kyng or karcharor ſal y gwynt ocriog.

The Tranſlation. Wee ſhall gain by the loſſe of one field, ſtrongly armed and fortified Cities, and when wee begin to carry the conqueſt, wee ſhall obtain *Brecknock*, ; wee ſhall have heavy troubles and diſtractions from the man with the white robes, croſſed in his proceedings and enterprizes, who ſhall come to his end; and then the council of a priſoner will be as unconſtant as the winde.

11. *Kynhvyant y magl wrthy tan ffag log*
Kawn yſgar kynar os kowir keniog
Kilio lloegr wis dowis blodevog
Kath a Gwenki kewch yn hafog.

The Tranſlation. They will hatch a ſnare from the open flaming fire, but wee ſhall have a timely ſeparation as true as the peny is round, and then the chief Flowers of *England* will vaniſh and decay, and alſo the Cat and Weeſel will be in havock.

12. *Kiwr Eryr dvafyd gallvog*
Kwnſel yn gadel nad yn griw ediog
Kywirdebr Eryn davwynebog
Kyſtalymddirieid ar wyn ir llwynog.

The Tranſlation. The Chicken of the black Eagle will be mighty, invincible and powerfull, who will not come to his full age, if counſels and plots can prevail; the unſtability of the Eagle with the two faces under a hood, can be no better confided in then the Lambs to the Fox.

13. *Koffav*

13. *Koffav hen ddrcigiav kid ffor ddragiog*
Kraff llew haw ar fwng korff llew kryfangig
Kwyn cheniaid a gawn drkw yn rhawg
Kylenig a gawn gan wr mawr kalonog,

The Tranſlation. The remembrance of old Dragons will be diſputed by force of ſharp pointed weapons; the Lyon with the ſtrong and ſure grapling, will bridle the body of the clawed Lyon by the maun, then ſhall we have the bemoaning of a divided race, but wee ſhall have a gift from a mighty powerfull man.

14. *Kawn ymdrechv Pinacl gan y Twrch pannog*
Eskyllr alban yn lliw tan llidiog
Kenaid lin o lin ir kwnfel mwlog
Kymell yn chybell awnar hebeg.

The Tranſlation. Wee ſhall have hot conteſtion with the vanquiſhed Mould-warp about Caſtles and Forts, then the wings of the *Scots* will appear like a violent burning fire. I have ſung a line of propheſie from the antient propheſies to the dark and cloudy Councel, and that the hawk ſhall challenge too farre.

15. *Kigfran a Gwenol gwnan wrtholnerthog*
Kyfyd or dehav gleddav avr glog
Kawn hudd ar geyrydd yngadarnarfog
Kawn y kyrn evraid kawn y karwoidiog.

The Tranſlation. A Raven and a Swallow will make a ſtout and valiant chaſe, there will ariſe from the South a ſword with a golden cloak, wee ſhall have a Stagg that will conquer and keep Townes and Caſtles with mighty ſtrength, wee ſhall have the golden Horns and aged Stagg.

16. *Kawn.*

16. *Kawn naw or vn henw, kawn wyr e Anhonog*
Kawn wybir yn gloi wi kawn frenin Gweliog
Kawn ddrivedd kirn, kawn ddidd koronog
Kawn y mis, gwelir kin y mai gwialog.

The Tranſlation. Wee ſhall have nine of the ſame name, and ſhall have watchfull men, we ſhall have fair weather after a ſtorm, for clouds or the noiſe of warrs will vaniſh away, and wee ſhall have a renowned King; the noiſe of Trumpets will likewiſe vaniſh, and then we ſhall have a day of Coronation, which will be in the chaſtiſing moneth before the moneth of *May*.

17. *Kawn wilgir vu haf kawn loegir yn hfog*
Kawn ynill e l waith y gwyr antrithcog
Kawn ar ſiak a ſion gweiſion digaffog
Kawn ai gir ar darf vn gwyn barfog.

The Tranſlation. Wee ſhall have a Summer overflown with blood, and *England* in havock, and ſhall be poſſeſſed of the Territories and treaſures of the unhappy conquered enemy, and ſhall have an aged and white bearded Conquerour that ſhall bear rule over *Jack* and *John*, and ſhall ſcatter them to a wandering condition.

18. *Kawn gaullin y dyn mabedeiniog*
Kawn y llew yn i groen kawn ynill y Grog
Kawn thware tabler ar ȝ rell kolerog
Kawn ger llaw e eigiawn y gwyr llargog.

The Tranſlation. Wee ſhall follow the Man, whoſe ſtrong and compleat wings ſhall leed him to fair Countries; we ſhave this Lyon in his well-fortified skinn, who will winn the holy Croſſe, and then we ſhall be made fit play-fellows at tables with the beſt Lords and Earls; and laſtly the unhappy diſcontented Plotters will be forced over the Ocean ſea.

19. *Kriſt nef it Arthwn y nawfed Torchag*
Kriſt dercha wellwell, Kriſt Avcholliog

The Tranſlation. The Poet after his long progreſſe in diſcovering what ſhall befall *England* after *Henry* the Eighth, poures his hearty prayer to Chriſt for the Britiſh Conquerour, as alſo of the Ninth *Henry*, and that Chriſt (for his paſſions ſake), may preſerve, protect and exalt them more and more in their glorious Conqueſts.

Reader,

You finde by the laſt a clear and plain Propheſie; make good uſe of it, and thou wilt thereby prevent thine own ruine.

Now

Now followeth certain dates of prefixed times and years fore-told, firſt of the coming in of King *James*, or of his Coronation in *England*, of our Bickerings with the *Scots*, of the beginning of the late Warrs and its continuance, and alſo when further Attempts ſhall be expected, till a full ſettlement, collected together in brief for the ſatisfaction of the friendly Reader.

1. *Pan ſo T. blwyddin ar bymtheg athevgain a* CCC *a thri now mis gwedi Conqueſt Baſtard, y diſeyir y Normans, ag ar ol hyny y bydd byd Bohwman.*

The Tranſlation. That in the year 538 after the Conqueſt of a Baſtard, the *Norman* race ſhall fail, and warrs ſhall follow; about the end of ſo many years after the *Norman* Conqueſt, you may finde that K. *James* was crowned King of *England.* } 538

2. *Kin del chyfel daw chyfeddod*
Mawr yw nerth y drindod
Y Prif ar naw profwchynod
Gwae ynys y Gwiddonod.

The Tranſlation. That God ſhall produce wonderfull ſignes and tokens before the approaching of warrs, and then wo be to the Iſland of Gyants when the prime of the year be } 9

3. *Mil chwechant ai wrantv*
A devgain o oed can r ſ ffv
Y Daw yn ddiogel heb gelv
Am r hen ffvdy dydd dv.

The Tranſlation. When the year of Chriſt comes to be 1640, then will be a black and fatal day about the old or *Romiſh* Religion. } 1640

4. *Pan ddel pedair kowair kerdd*
Gida devgain hoiwgani hardd
Oed can ſeſſv ynnev tvr Nordd
Diwedd ſaeſo moelion merdd.

The Tranſlation. When the yeir of Chriſt comes to be 1644, then will be a heavy ſlaughter amongſt the *Engliſh.* } 1644

5. *Pan ſo oedran Mab dvw yn gyfau dango*
Mill llawn yn llyndain i bydd y kyffro
Devgain a chwechant treiglant ir tro
Am y Goron y bydd mawr ym gvrrv.

The

The Tranſlation. When the year of the Son of God comes to be 1640, then will be an uproar in *London*, with conteſtion and hot diſpute about the Crown. } 1640

Hitherto of what hath been paſt: Now followeth the like dates or years, wherein ſome notable paſſages will be acted or attempted, to the glory of the innocent, and deſtruction of the common enemy of Peace.

6. *Rhiſ dria lwſtra ar law*
Os myni yſmoneth kin glaw
Yna i gweli ond gwiliaw
Fid yn o Pvmp wedi naw.

The Tranſlation. Count 3 on thy fingers end, if thou wilt be provident to prevent the danger of a ſtorm then thou ſhalt ſee (but take heed) a dangerous world at the end of 5 after 9. Now ſum up the whole, and you have 17, which is the odd number of the year of Chriſt. } 1657

7. *Pan ſo vn ſlwvddin ar bymtheg a devgain a ffedwar naw niav yn derſin, diſre Normandi.*

The Tranſ. When the odd number of the year of Chriſt comes to be 56 and 4 nine daies, then the race of the *Normans* will fall to cruel deſtruction, or forced to give over their plottings; but which of theſe will fall out, can hardly be diſtinguiſhed by the ſence of the words. } 1656: *add to it* 4 *9 daies.*

The Language of an Angel.

8. *Treis dreon, Trinheon, nyw Try.*

The interpretation (although formerly denied) here you have 3 Trayes, 3 Nines, and 9 Trayes; the which being ſummed, makes up 63; and when the number comes to be the odd of the year of our Lord, the randezvouz and heavy task of our Britiſh Conqueror amongſt the neighbour enemies and horns of the Beaſt of *Rome*, will be at an end; and by this time look for a reformation and calling of the Jews. } 1663

9. *Fol i darffo Treio maas wrth gledde glaſagarſie*
Wedi hyny fol y dis i daw uowmis y kybyſte
Daw naw erillar olhin, ond blin oedd hin oſiwvne
Hen ag Jevankar i gwen yn trwſſior hen Eglwyſſe.

The Tranſlation. After the concluſion of the warrs by ſtrength of ſword and armes, then, or after all field battels the 9 halter moneths will peep in as right as the dice; and when theſe nine moneths of deſtruction are come and gone, then will young and old fall very merily to mend and repair the ruine of the Church; and then, and not till then, a Reformation.

That

That the Reader may the better satisfie his memory touching the two grand propheſies, or the *Plaintiff* and *Defendant* formerly mentioned in the two grand tryals, and their particular deſcents, and evident demonſtrations of either, I will reduce in brief from what hath been ſaid by propheſies, and then proceed to ſome out-landiſh propheſies in confirmation of what hath been ſaid.

1. The Defendant or Britti h Conquerour is fore-told to have his deſcent from *North-Wales*.
2. from *Alan*.
3. from *Owen*.
4. from *Bleddin*.
5. from *Cynvin*.
6. from *Bledding ap Cynvin*, Prince of *Powis*.
7. from *Angharad*.
8. from *Eyſyllt*.
9. from *Conand in Darthwy*.
10. ſaid to be the firſt after *Edward* the Sixt.
11. fore-told to ſtrike with and beat down the ſtandard of *C.* or *Charls*.
12. when ſuch a one comes, *Kadwallader* is revived.
13. that ſuch a one ſhall get by conqueſt what the *Brittaines* formerly poſſeſſed or owned.
14. the ſame fore-told to be a *Brittain* by the fathers ſide, & an *Engliſhman* born.
15. that this Conqueror ſhal ſtrike with the blood of *Urien*.

The Plaintiff and late King are ſaid to be a new Sovereign as from *Scotland*. Fore-t ld to be of the race of *Griffith*, of the race of *Llewelin*, of the blood of *Urien*.

The

The lineal deſcent of His Higneſs, OLIVER, *Lord Protector of the Common-Wealth of* England, Scotland *and* Ireland, *&c. out of the body of* Blethin ap Cynvin *Prince of* Powis *in former times, as alſo from* Cadwallader Fendiged *the laſt King of the* Brittains.

OLIVER, Lord Protector, Son to *Robert Cromwell* Eſquire, Son to Sir *Richard Cromwell*, Son to Sir *Richard Williams*, alias *Cromwell*, begotten on a daughter of *Walter Cromwell*; which Sir *Richard* was Son to *Morgan Williams*, Son to *William Morgan* of *New-Church* in *Glamorganſhire*, and one of the Privy Chamber to *Henry* the Seventh; Son to *John*, Son to *Morgan*, Son to *Howel*, Son to *Madog*, Lord of *Kibion*, Son to *Alan* Lord of *Kibion*, Son to *Owen* Lord of *Kibion*, Son to *Cadwgan*, Son to

Blethin ap Cynvin, Prince of *Powis* and *North-Wales.*

BLETHIN Prince of *Powis* aforeſaid, Son to *Cynvin*, Son to *Gwenyſtan*, Son to *Gwaith Foedfawr*, &c. the Great,

ANHARAD Mother to *Blethin ap Cynvin*, was the Daughter of *Meredith*, Son to *Owen*, Son to *Howel dda*; (or the Good) unto *Cadell*, Son to *Roderick* the Great,

Prince of *Wales.*

Blethin ap Cynvin Prince of *Powis*, and *Griffith ap Llewelin* Prince of *North Wales* were half brethren, by *Angharad* aforeſaid, onely daughter to *Meredith ap Owen ap Howel dda*,

Prince of *Wales.*

EYSYLLT

EYSYLLT mother to the ſaid *Roderick* was the daughter of *Conan din daethwy*, Son to *Roderick Molwynog*, Son to *Idwell Iwrth*, Son to *Cadwallader fendiged* the laſt } King of *Brittain.*

This *Blethin ap Cynvin* was the firſt that carried the Principality of *Powis*, from the poſterity of *Brochwell yskithrog*, } Prince of *Wales.*

A propheſie of *Merlin Silveſtris*, of the Bore or late King, of the late Warrs, the Kings flight, *Worceſter* fight, and of the Conqueſt of the black Lyon.

Niffor r Baedd yn ddy gyffro enid enid awr, kanis Tair Ewin a gyfyl yn er bin y Baedd, ag vn or talr Ewin a ddaw o Scotland, r ailo brydain, ar dry dydd o gymev, a phan ddechrevo r tair Ewin hiu ddigio, hwy Awnant ir Baed lawer Twrn Atkas. yr hwn yn r Amſer yna, a gyffrv yn dramynych, ag yna i gwna ef kyreh krevlon yn erbin i elynion, either in bydd elwor vn oiſwrn eiav ef, or Achos i kymer y Baedd goevlondeb a llid mawr wrtho hvn, agwrth lawero bobl y dyrnas, ar Baedd a kynill lawer o bobl, r hain drwy lid a dywyſſaef ir dehevdir, or man ni ddaw ganthaw ef ddimbydd yw dyrnas, namyn yn vnig Allt idion, ofe a bery yr Anghhariad hwn chyngtho ai dyrnas yn hi o Amſer ynol.

Ag o fewn y Barkvtanod Amſer hwn, i kyfyd Scotland, a phrydain a Chymrv yn erkin y baedd er dig iddoef, ag hefyd talm or Gwiddil a gwyr Almaen aſſaiff yn gadarn yn erbin y Badd yn ol hyn y Rhydd brenin y Gogledd wyt dyſwn, ar y bobl dierth i ddyfod ar feirch breniav i dyrnas y Baedd, a ffwyſo awnant hwy yn grevlon yn erbin y Saxoniaid, ag yna i kilia r Baeddir movais bycn u oi bobl gi ag ef, ag ar fyrder ar oll i fynedef ir mor, i chenir y dyrnas yn dair chau, agynol llawer o fateloed a byrion ym laddav, i kyfid Parckell o weddill kenedl, ag awna fialens am y ffiowr de lwys ai dyrnas.

Kais hin ofewn amſer y llew dv, diame ydiw na chaiſy Baedd heddwch yny dyrnas, kanis aml ymladdav a fyd o fewn r ynys hon trabar hathoi llew hi, o fewn r Amſer hwn wi bydd tra

Amal y Barkvtanad, ag yn ol hin y bydd maes, yn yhen a deſtrowir a dwylaw, ar lleu av ai gledd a ynyſy yruas ar Gorn.

The Tranſlation: That the Bore ſhall not continue in peace but a ſhort time, for 3 ſharp Nayles or Armies will riſe againſt him; one from *Scotland*, the ſecond from *Britain*, the third from *Wales*; and when theſe three begins to frown, they will work ſhrewd turns to the Bore, who, in thoſe times will be often moved; then will he furiouſly aſſault his enemies, but ſhall not carry the glory or gain from any of his Battels or Fields; which loſſes will exaſperate the Bore with cruelty againſt his enemies; then the Bore will gather a great multitude of people, and will command them to *South-Wales*, from whence they will return without glory or conqueſt, but lame and maimed ſouldiers; and this rent, hatred or diviſion will for a long while after continue between him and his kingdom, and within this time of the Kites, will *Scotland*, *England* and *Wales* ariſe againſt the Bore, with much wrath and hatred; likewiſe a party of the *Iriſh* and men of the *German* race will ſtrongly and ſtoutly riſe up againſt the Bore; then will a King of the *North* give ſharp ſummons to ſtranger people to come by ſea to the kingdome of the Bore; then will the *Saxons* be heavily preſſed with the ſtrength of theſe ſtranger enemy.

Then will the Bore be forced to flye to the ſea with a very ſmall company with him? and ſhortly after that he will betake himſelf to ſea, will his kingdome be ruled by three, and after many battels and ſhort fightings, will ariſe a Pigge of the remnant of a family and while he be ſucking at his mothers breaſt, he ſhal make a challenge to the Flower de Luce, and his Kingdom ſeek out for this time when the Black Lyon ſhall appear and ſtand up; for then without doubt the Bore ſhall have neither reſt nor peace in his kingdome, for there will be in his time manifold Battels in this Iſland of *Britain* while her Lyon endures; in which time will Kites be numerous, and afterwards will be on field of Battel, wherein will be a great deſtruction of both ſides; and the Black Lyon by the power of the ſword will conquer and get both the Kingdom and Crown.

BOOK II.

Europes Calamity, Englands Glory.

Now follow certain Propheſies out of *Maxwels* Collections, delivered by Outlandiſh Prophets and Propheteſſes, to confirm what hath been ſaid by our own, touching the downfall of the Church of *Rome*, the reformation of the Church, and alſo of the Perſon or Inſtrument which ſhall bring theſe glorious works to paſſe.

Out of Maxwels *Seſtion. fol.* 31.

THere is a certain prediction written about 600 years ago, had out of the Library of *S. Victor*, which beginneth, *Væ tibi Civitas ſeptecolis, &c.* Wo unto thee thou ſeven-hilled City, when the letter *R* ſhall threaten thy walls; for then the fall and deſtruction of thy mighty men is at hand. Wo unto the City of blood, full of lying, falſhood and violence; the voice of the ſcourge, of the wheel, and of the warlike horſe, the voice of violence and ſpoil ſhall not depart from thee; the gold of Gods word is obſcured, and Religion, which is the worſhipping of God according to his word, is piteouſly corrupted: the firſt Wo is paſt, behold another wo is at hand; let us flye away ſecretly from before his face, becauſe the afflictions of our faces do begin; let us run,

and let us not look behinde us, because from the *North* all Plagues are displayed: I beseech thee, good Lord, send him whom thou art to send.

Out of his 15 *section, fol.* 83.

Johannes Wolfius, in the second Tome of his memorable things, which beginneth thus: A certain Wight, equitable and upright, born in *Europe*, shall be the chief Pastor or Bishop of Christendom; such a one as shall manage and govern the Keys of the kingdom of heaven, and not the Scepters of the kingdomes of the earth, then there shall be peace and concord in the whole world, one faith and religion, and one Prince imperially reigning over all.

Out of his 16 *section, fol.* 84, 85, 86, 87.

According to the confession of the Italian Jesuite *Hieronymus Platus*, in his second book of the Religious Life, and 30 Chap. *England* hath been more fertile of Converters of Countries, and Nations to the Christian faith, then any other Land else: so is it not unlikely, but that God will have the same Countrey to be more fertile of Reformers of other corrupt Churches, especially of that of *Rome*, then any other Land whatsoever; and that as there is in no Countrey or Nation of the world to be found so many compleat Divines, for Judiciousness, Ingeniousness, and moderation, and for fitness to deserve well of the peace of the Church, as there is in *England*: so it may well be, that God will honour this same Island with the reformation of the Church of *Rome*, and her daughters, by sending forth from thence such godly, judicious, zealous, and moderate men, as shall reclaim them from their abuses and corruption, and restore unto them their primitive purity and integrity, such as it was in the daies of *Constantine* the Great, born in Great *Britain*.

And so much seemeth to be imported by that prediction of *Nostrodamus*, which beareth that *Rome* shall be ruled by the Britonish head.

In

In his first Century he saith, That the new King that joyns the lower and Northern Countries of *Europe*, shall be the instrument of losse to the Church of *Rome*; and that the Bishop of *Rome*, together with his Clergy (except they shew themselvs willing to be reformed) shall be made to spit blood, when the Rose shall flouriſh.

And in his 8 and 10 Centuries, That the ruine of *Rome* draweth near, not of her walls, but of her substance and blood, by the means of a learned Prince of sharp understanding: And, to be short,

He promiseth in his 5 Century, That of the *Trojan* blood shall spring a Prince of a daughty-*Dutch* heart, who shall attain unto so high a degree, that he shall both chase farr away the *Arabick* or *Mahumetane* multitudes, and likewise return to the Church her antient eminency and sincerity.

Likewise out of the Library of S. *Victor*, there is a prediction cited by the Abbot of *Cluny*, attributed to Abbot *Ioachim*, which saith, That the Red Roses should send forth the sweet water that shall purifie and cleanse the Church from her corruptions.

To which agreeth another propheſie of *Paracelsus*, foretelling, how that among the Roses should spring up one who should change the sandy foundation into a Rock; a thing (saith he) that shal make many a one to wonder. Agreeable to the same is a certain prognostical verse, found in an old manuscrips, imparted to Mr *Iames Maxwell* by Mr *S. George Norrey* King at Armes.

Ieſſe Roſa ſanguis Bruti
Portat crucem Ieſu Chriſti.

That is to say, The Rose of *England* beareth and bringeth the Crosse of Christ to forraign Lands. Hereunto likewise may be referred that voice, as *William* of *Malmsbury* affirmeth in his second book of the Kings, which was uttered in a Vision to holy *Brithwald* Bishop of *Wincheſter*, who lived in the Confessors daies, saying, *Regnum Anglorum eſt Dei*, the kingdoms

dome of *England* is Gods; meaning that th Kingdom & Countrey of *England* should prove a chief instrument of the propagation of the Gospel and faith of Christ unto forraign Lands.

So that by that which hath been said, it would seem, that from the Rose of *England* shall proceed or spring the reformation and purgation of the Church of *Rome*, like as the same City once received from the same Countrey the first authorized profession of the Christian faith, by the blessed means of *Constantine* the Great, a Britain born. *Paulus secundus Grebnerus* the Germane Astrologian, in his *seritum mundi filum*, delivers, That the Lyon having the Rose and Lilies in his Armes, shall utterly destroy the Pope, so that there shall be none after that time.

The holy Bishop and Martyr S. *Methodius*, in his book entituled, Of the last times, hath fore-told, that God shall punish the corrupters of his Church, purge his house, and restore her purity.

For in the last Age of the world, that is (saith he) in the last thousand of six, the sons of *Ismael* shall come forth out of the desart, and their coming shall be chastisement without measure, and without mercy, ; and God shall g ve over into their hands all the kingdoms of the w icked ; and further saith, That *Spain* shall perish by the sword, and that the Inhabitants thereof shall be led Captive.

Philippus Boskierus, a learned *Franciscan* Friar, in his 9 *Philippick* for the holy Land, writeth, That the kingdome of *Spain* is in great danger of desolation and destruction at the hands of the *Turks* and *Moors*, for their cruelty used against the *Americans*.

Likewise *Nostradamus* in divers of his predictions fore-telleth, that the *Turks* shall over-run *Hungary* and *Italy*; yea, (saith *Antonius Torquatus*) *France* shal not be free from the *Turkish* fury, nor yet *Germanie*: and *Reynardus Lolardus* saith, that the *Agarens* shall yet once again gather themselves together, and come out of the desarts in troops into *Germany*, and that they shall obtain the land of the Moon for the space of eight years, they shall subvert Kingdoms and Cities, kill the Priests

in

in the holy places, profane the holy veſſel, defl ur Chriſtian women, turn the Churches into Stables, and tye their Steeds to the monuments of the Saints, becauſe of the wickedneſs of Chriſtian people in theſe dayes, and in end they ſhall be deſtroyed, near unto the golden Apple of *Agrippine*, when as there ſhall be few Chriſtian Princes left to make reſiſtance, and almoſt none (alas!) ſaving a certain moſt invincible King of *Spain*, who in theſe dayes ſhall kill the laſt Succeſſion of the *Mahometane Dugloſſius*.

So ſhall the lofty pride of the *Turks* have a fall, their Kingdomes ſhall be brought to the Church; the *Turkiſh* Empire of *Trapezond* ſhall be brought back again to the Patrimony or Empire of our crucified Lord, by the hands of the Croſs-bearing ſervants and ſouldiers, and then ſhall the Church grow again into a new ſtate of everlaſting Charity, Concord and Peace, for there ſhall be a reformation, a new kinde of law or religion, better then the old, together with honeſty of converſation both in Clergy and Laytie.

And again ſaith *Reynardus*, if the Princes of *Germany* do not agree with the great Eagle, but fall to the kindling of civil warrs amongſt themſelves. *Dugloſſius* heir ſhall not fail to come, even the fifteenth branch of the *Turkiſh* tyrannical tree, and waſte *Poland*, *Miſia*, *Thuring*, *Heſſe*, *Pruſen*, *Picardie*, *Brabant*, *Flanders*, and turn ſhe farre in cruelty and rage the fierceſt beaſts againſt the Chriſtians of the *North Weſt*, but hee ſhall be killed by ſides the golden Apple of *Agrippine*, according to the prediction of *Merlin*.

Out of his 8 ſection, from the Propheſie of St
VINCENT.

Then there ſhall enter into *Italy* three moſt puiſſant Armies one from the *Weſt*, another from the *Eaſt*, and the third from the *North*, which ſhall fight together, and there ſhall be ſuch blood ſhed as the like hath not been ſeen in *Italy* ſince the world began; and then the Eagle ſhall take the counterfeit King, and all things ſhall be ſubdued and made obedient unto him, and there

there ſhall be a new reformation in the world, but wo and wo again ſhall be then to the ſhaven Order, for the ſect of diviſers and attempters ſhall ceaſe.

Again, ſaith the ſame St *Vincent*, becauſe the underſtanding of holy Scripture hath borrowed a ſtrange colour from Philoſophers; for the moſt part of preachers now adayes preach not the ſimplicity of the Goſpel, but the ſubtilty of *Ariſtotle*; in which words the holy man taxeth the nice and ſubtile kinde of divinity deviſed by the School-men: Wee have likewiſe (ſaith he) drunk water for money; that is to ſay, we have been made to buy with our money the holy Sacraments, which are the inſtruments of Gods free grace ſignified by the water; for now all our Prieſts are guilty of Simony.

Out of his 10 *ſection, fol.* 44.

S. *Brigide* foretelleth, how that out of the Weſtern part of the world ſhall ſpring a Lily, which ſhall grow to a thouſand thouſands in the Virgin land, and ſhall be ſtronger than the Cedar, and recover the things that are loſt, and with his odour or ſweet ſmell perfume, and as it were bewater the infected and poiſoned parts of the world.

S. *Cataldus Finius* likewiſe fore-telleth, that among the Lilies ſhall ariſe a comely Prince, having a near name amongſt the Kings of that Countrey, and whoſe nature and nation ſhall have a reſemblance with his name, unto whom the whole world ſhall do homage, when the high Oke is fallen, and when he hath ſtricken down the prickly Bear, (meaning the *Turk*) happy and bleſt ſhall his years be from the *Weſt* to the *Eaſt*; from the *Eaſt* to the cold Quarter, and from the *North* to the warme *South*.

This flouriſhing or flowery Prince bearing the new name, ſhall plant the Vine of our Saviour: unto whom all Nations ſhal ſubmit themſelves, and the Crown of the *Eaſt* ſhall be given him to keep.

Out

Out of his 12 ſection, fol. 55.

S. *Methodius* fore-told, that the *Iſhmaelites* ſhall poſſeſſe from Eaſt to Weſt, and from South to North, their yoke ſhall be heavy upon the neck of all Nations, and that none ſhall be able to reſiſt them, until a certain determinate time be paſt, that they ſhall come forth of the deſart in the ſixt thouſand years and vexe mightily with warr *Spain*, *France*, and *Germany*, and put the *Romans* to flight and to the edg of the ſword. But, ſaith *Reynardus Lolardus*, and alſo *Jevenus Anglicus*, the *Turk* ſhall in the end be overcome and killed at the Golden Apple of *Agrippine*.

Paracelſus fore-tells, that when a certain terrible Eccliſpe of the Sun is paſt, together with great inundation or overflowing of waters, that then divers tumults, ſeditions, battels, burnings, and blood-ſhedings ſhall mightily moleſt the Northern Nations, namely *Brabant*, *Flanders*, *Zeland* and *Holland*: in thoſe daies (ſaith he) the Lily ſhall wither.

Johannes Wolfus in his 16 Century alledgeth a prediction, That when King *Henry* ſhall reign, twice made King, beloved both in word and deed, a certain ſtrong man ſhall pluck the Lilies out of the *French* Garden; the King himſelf ſhall fall, and his people; both Clergy and Layty ſhall periſh by the ſword, the plague, famine, and fire.

Noſtradamus in his 1 Century and 49 quadrin, fore-telleth, that the Oriental Nations ſhall about the year 1700, ſubdue almoſt all the Northern corner or quarter of the world; and in his 5 Century and 94 quadrin ſaith, that the great Duke of *Armenie* ſhall aſſault *Vienna* and *Collen*; and in his 2 Century and 78 quadrin he ſaith, that the chief of *Scotland*, together with ſix of *Germany*, ſhall be taken captive of the Orientals at ſea, and carried through *Spain* into *Perſia*, and there preſented to their new King.

That in the end (ſaith *Noſtradamus*) the Northern Nations being confederated together, ſhall prevail over the Eaſtern, and that certain Princes of the *Trojans*, *French*, and *German* land, (eſpecially two) whom he calleth brothers, not brothers, ſhall practiſe ſuch prowefs and martial feats, in bringing down the

Turkiſh Turbants, with all the *Arabian* Troops, that the Iſle of *Rhodes* and the City of *Conſtantinople* ſhall be ſeen to overflow with *Barbarian* blood.

A notable propheſie of the Abbot of Werde *in* Calabria, *found in his Sepulchre ſome* 300 *years and more after his burial.*

In the year 1593, in the mean time that his Maſons were caſting down an old wall, in his Monaſtery, and digging deep to lay a new foundation; there they found a Sepulchre of Stone, and therein a Corps almoſt all conſumed, holding in the hand a plate of ſilver with this inſcription:

Cum ſancta Civitas fulgebit ſplendore ſtellæ,
Sol iterum me videbit.

Engliſhed, When the holy City ſhall be enlightened by a bright Starr, then ſhall the Sun ſee me again; this is the body of the Abbot of *Hydruntum*, buried the 27 of *October* in the year of our Lord 1279; and under the head thereof was found a little marble Cheſt, and therein a leaden Box containing a certain parchment, wherein was written a propheſie in old characters; a part whereof is thus in *Engliſh*:

In thoſe daies many famous Cities ſhall periſh by ſpoyl both within and without, eſpecially in *Italy*, and both in the Kingdome of *Naples* and in *Toſcany*, fearfull and terrible things, more than one would beleeve ſhould come to paſſe; my native Countrey of *Hydruntum* ſhall be deſtroyed again, and made deſolate by the *Mahometane* Dragon; *Rome* ſhall be ſhaken in a notable manner, ſo ſhall *Florence*, expecting a revenge under her Apoſtate Duke: the neſt of Philoſophers (meaning *Padua*) ſhall be likewiſe ſhaken, and *Genua* ſhall incurr tribulation at the enemies hands, for lo hath the Lord revealed unto me.

The *Turks* with their tongues of fury ſhall pollute *Venice*; the whole Kingdome of *Sicily* ſhall periſh; many Monaſteries ſhall fall through the poyſon of the Northern Eagle, and much blood ſhall be ſhed becauſe of the two battels of the *French* and *Hollanders*.

The

The Oracle of *Sibyll* of *Cuma* foretelleth, that there ſhall be no peace in the Virginal Land, to wit, in *Italy*, and in the *Roman* Church; and the Nation without an head ſhall bear rule in theſe daies, and afterwards ſhall adhere unto the Great Eigle.

That the *Turk* ſhall prevail ſo farr upon divided Chriſtians, that he ſhall take unto himſelf the ſtile of Emperor of *Romanies*, together with the Eigle enſign of the Empire, aye until the Lyon of the Tribe of *Judah* ſend forth from the wood the roaring Lyon to accuſe, condemn and deſtroy the foreſaid tyrannical Eigle for his manifold iniquities and cruelties practized upon Gods people. According to the Viſion of 4 *Eſdras* 11, 12. the *Erythrean Sibyll* alledged by Abbot *Joachim*, ſeemeth to condeſcend herein; whereas ſhe ſaith, that after the firſt Eigle ſhall come a ſecond with one head (for he ſhall be Emperour of Eaſt and Weſt united in one) having threeſcore feet; for his Empire ſhall conſiſt of 60 Kingdomes, with the colour and ſpight of a Panther, the ſubtilty and craft of a Fox, with the terrour and fierceneſſe of a Lyon.

The Eigle then which ſhould be overcome of the Lyon, is either the *Turk*, having through the diſcord of Chriſtians got into his hands the reſidue of the *Romane* Empire, or elſe it is that *Romane* Emperour whom the *Pope* ſhall create of his own accord, whom *Severus* calleth the black Eigle of *Ligurgis*, or he of whom *Noſtradamus* fore-telleth, that ſhall be born near *Italy*.

Another Oracle of Sibylla *aforeſaid, fol.* 69.

Which beareth, that God ſhall ſend into the world an Emperour or King, that ſhall refreſh all the world from bloody warr, having rooted out ſome, and contracted a league of Amity with other ſome; neither ſhall he diſpoſe of things according to his own private fancy, but in his proceedings he ſhall follow the venerable Decrees and Ordinances of the Lord, and then ſhall the beloved people of the great God flouriſh again.

What Rivadale!

Another old Propheſie agreeable to the ſame, had out of the Library of the Abbot of Cluneis *in* France, *written near* 600 *years ago, fol.*70.

In the latter daies, highly ſhall aſcend a certain weight prevented with double honour, a lover of our crucified Lord, an entertainer and cheriſher of peace, and of an excellent wit, and yet thoſe excellent things which he doth intend, ſhall not be brought to paſſe; he ſhall make high things to fall, and low things to be exalted; he ſhall beautifie the heaven, (to wit the Church) ſhall cut down woods and groves, reach forth his hands to the poor, and be as a husband to the widowes.

And then take heed thou black turning Sphere, (meaning the corrupt Church of *Rome*) leſt thou be vexed with a winde from the North; in thy tribulation defend thy ſelf with the Croſſe.

The man coming from the obſcure Center, that is, from a certain Country of ſmall account; behold, he aſcendeth to double honours, even he that bringeth to concord and union ſuch as are at diſcord and diviſion, that turneth about the moon.

And again, O thou Prince of ripe underſtanding, thou art called unto high things, why art thou thus in an agony within thy ſelf? be ſtrong, kill *Nero*, to wit, the tyrannical *Turk*, and thou ſhalt be without fear; heal the wounded, take a ſcourge into thy hands, and kill the flies, caſt ſuch as do ſell, out of Gods Temple, take unto thee the clear enlightened doctrine, preach the Juſtone, (meaning Chriſt Jeſus unto the *Jewes*) invite the circumciſed ones, direct the Dove, and ſlaken thoſe that be athirſt.

Another out of the Abbot of Cluneis *Library, fol.*72.

A certain Prince ſhall call a general Council, for the clearing of the obſcured truth, and the reforming of the Church.

And the red Flowers ſhall diſtill or drop down a ſweet ſavoury water, (meaning from the Iſle of *Brittany*) eſpecially from the moſt happy Countrey of *England*, whoſe royal Enſign

is

s the united White Red-Roſe, and as it were from the moderate and judicious heads and hearts of her reverend Prelates and Doctors, ſhall flow and ſpring the ſweet water of ſound doctrine and diſcipline, and that ſhall purifie and cleanſe the Church of *Rome* from all her corruptions and ſpots.

A prediction of Paracelſus *touching the renovation of the Church, in ſuch a time when ſome* 60 *may be numbered from ſuch a year, fol.*76.

A great alteration and renovation ſhall be made, when ſome 60 may be numbered from ſuch a year; then he pointeth at a certain Prince exceedingly affected towards the concord of Chriſtians, and the reformation of the Church in theſe words: Thou haſt taken great pains to make a golden age, and therefore having finiſhed thy task, take thy reſt; no man ſhall overcome thee, yea, there ſhall be no man to ſtirr thee up, or to awake thee from the ſleep of thy reſt or peace; ſo long as the number of years is not doubled, which thine enemies have numbered from thy neſt.

A Viſion of Hieronymus Savanacola *the Dominican Friar, out of the ſame ſect.* 14. *fol.*81.

Savanacola ſaw in a Viſion in the year of our Lord 1482, two Croſſes; the one was black, planted in the midſt of the City of *Rome*, ſpreading (as it were) the Armes over the whole earth, and with the top touching the heaven, whereon was written theſe words, *Crux Iræ Dei*, the Croſſe of Gods anger or wrath: which having ſeen, behold (ſaith hee) incontinent I beheld and ſaw the aire darkened and troubled with tempeſtuous clouds, winde, lightening, darts, ſwords, fire, and haile; and me thought I ſaw innumerable number of men deſtroyed through the force and violence thereof, ſo that few were left behinde unſlain.

Afterwards, I ſaw a ſweet, fair, and a clear time enſuing; and lo, I beheld and ſaw (as it were) a golden Croſſe in the midſt of

Jeru-

Jerusalem, of the bigneſſ and height of the former, ſo bright, that it did enlighten the whole world, and filled the ſame with new gladneſs and joy, and it had written upon it, *Crux Miſericordiæ Dei*, the Creſſe of the mercy and favour of God.

And lo, incontinent and on a ſudden all the Nations of the world of both ſexes came in troops from all parts to behold and embrace it; by the which the holy man was forewarned of the future caſtigation and renovation of the Church of *Rome*, & how that the Apoſtolical ſea ſhould be removed from thence to *Jeruſalem*; which is likewiſe according to the prediction of the Franciſcan Friar *Iohannes de Rupe ſciſſa*.

Whereunto may be referred the prediction of *Merlin Caledonius*, which is thus, I rejoyced of thoſe things that were revealed unto me; for after a long tribulation of Chriſtians, and an exceeding effuſion or ſpilling of innocent blood, the proſperity and peace of God ſhall come to a deſolate Nation; for God will ſend a Reformer and Conquerour, who ſhall rectifie and redreſſe all things amiſſe both in the Eaſt and Weſt Church, and bring all things according to the form of the primitive Church; then one Faith or Religion will be in force, then there ſhall be one Paſtor, and one Law; for Chriſt Jeſus ſhall redreſſe and bring into good order all things amiſſe.

Out of the Appendix of the ſame, fol. 117.

The Revelation of *Reynardus* ſaith, That after ten years paſt in after-times, a great Eagle ſhall ariſe, which ſhall chaſtiſe many, and make the inhabitants of the ſeas to mourn. Who can reſiſt him (ſaith he) ſeeing he hath power from the moſt High? he ſhall carry away with him 3 kingdomes, and the people ſhall cry Alas, alas, wo, wo: the ſame is the great Eagle, which after 5 years ſleep ſhall begin to talk familiarly with the Lily, and afterwards ſhall make it to tremble, together with other lofty mountaines; Cities and Caſtles he ſhall aſtoniſh with the noiſe of his wings, and there ſhall be a great and bitter mourning, ſuch as hath not been heard of of old, amongſt the Inhabitants of the Weſt ſea, and in the Virginal land, he ſhall ſpoil the Lilier.

In

In the which predictions, the great Eagle seemeth to be the *Turk*, who should subdue the rest of the Empire, and mightily subdue the Countries of the West, especially the most noble Countrey of *France*, according to some other predictions formerly alledged.

A propheſie of S. Bridgide *out of the ſame, fol.* 118.

Surgat Rex pudicus fari, &c. that is to say, There shall arise a King of a shamefast countenance, who shall reigne over all; and entering into the house of the mother Eagle, shall hold the Monarchy from East to West.

Reynardus again fore-telleth, That the children of the low Countries of *Dutch*-land shall be a prey to the Fowles of heaven, and to the beasts of the earth; so shall those under the heart of *Virgo*, and of *Scorpio*; they shall fall before the mouth of the sword, and the habitation of the Western people and of the *Scorpioniſts* shall be desart.

The Lord (saith he) shall unsheath the sword of warr and of extream desolation upon those of *Picardie*, *Flanders*, and the neighbouring-Countries; afterwards those of *Bavier* shall be brought under his Scepter, and many beams of the Church shall be darkned both in *Germany* and *France*, because the coming of that King shall be sudden and unexpected, in the midst of security and peace.

It is not amiſs, for memories ſake, to give you a brief ſumm of the principal ſubjects handled in theſe propheticall Collections.

First, you have two grand Tryals, and the Defendant or British Conquerour maintained by propheſie to be a *Brittain* by the Paternal line or descent, and an *Engliſhman* born.

2. Said to come in the first-born after *Edward* the Sixt.
3. Said to descend from 7 Ancestors by expreſſe names.
4. Said to strike or maintain warrs with the blood of *Urien*.
5. Said to beat down the standard of a *Scottiſh* C. or *Charls*.

6. Said

6. Said to have his defcent from *Bleth'n ap Cynvin* Prince of *Powis*.

7. Said to make a full Conqueſt of what the *Brittains* formerly enjoyed.

The Plaintiff likewiſe is maintained to be of the *Scottiſh* race.

2. Of the race of *Griffith*.
3. Of the race of *Llewelin*.
4. Of the race of *Urien*.
5. To bear the name of a *Charles*.

Now followeth the Judgments of learned and famous Divines, Aſtrologers, and Aſtronomers, touching a great change in the World amongſt Kings, Princes, and Emperours, at certain times and yeares probably to fall out.

In the year of the World 3665, *Ptolomæus Philadelphus* reigning in *Egypt*, ſome 469 yeares after the building of *Rome*, there lived one *Hiparchus*, a famous Aſtrologer, who reports, That in his time the Starr, commonly called *Stella Polaris*, which is in the Tayle of the leſſer Bear, was 12 degrees and 2 firſts diſtant from the Poles of the *Equator*.

This Starr from age hath inſenſibly ſtill crept nearer to the Pole; whence it appears, that the Poles of the *Equator* are moveable. It was not in the time of *Peter du Moulin* (the obſerver hereof) paſt 3 degrees diſtant from the Poles of the *Equator*.

When this Starr therefore ſhall come to touch the Pole, there being no further ſpace left for it to go forward (which may well enough come to paſſe within 5 or 600 yeares) it ſeemeth that then there ſhall be a great change of things, and that this time is the period which God hath prefixed to Nature. *Du Moulin* in his accompliſhment of Propheſies, fol. 251.

Learned

Learned *Brightman* in his expoſition of the 12th Chapter of *Daniel*, ver. 12. concludes, That the two grand enemies of Chriſt (*viz.* the *Turk* and the *Pope*) ſhall be deſtroyed, and the diſperſed *Jews* called in to the Chriſtian faith, with a flouriſhing time of Chriſtianity, by the year of Chriſt } 1

Henricus Alſtedius concludes theſe happy and deſired events, together with Chriſts perſonal reign on earth in *Anno* } 1694

Nicholas Culpepper *his Annotations and Predictions upon the eccliplſe of the Sun*, March 29. 1652.

It is a remarkable thing, the two ſuperiour bodies *Saturn* and *Jupiter*, who alwaies uſe to make a Conjunction in one and the ſame triplicity, ſhould the laſt time anticipate and make the third in the watry triplicity, having made but two in the fiery, their laſt being in the weakeſt and meaneſt ſigne of the Zodiack.

This I can neither reade nor believe they did ſince the creation of the world, until theſe our daies; for we are brought forth to live in thoſe daies, in which the kingdomes of the world ſhall become the kingdomes of our God and of our Lord Chriſt, bleſſed be his holy name for it.

However, by this conjunction of *Saturn* and *Jupiter*, God manifeſteth by the book of the Scripture, That hee will pull down the lofty, and exalt the humble and meek; and this you may reade in them, and the time when, without a pair of Spectacles, if you are of the number of the men of *Iſſachar*, 1 Chron. 12. or of their ſpirit, to annoint your ſpiritual *David* King, who had skill to teach *Iſrael* what to do: I tell you, and I tell you but the trueth, the year 1655 ſhall not paſſe over your heads but you ſhall acknowledg one knowing man of *Iſſachar* to be of more worth then all *Sion* Colledg, and King *Henries* the Seventh Chappel to boot.

Yea, ſo indulgent is the great God of heaven and earth over proud, inſulting, and domineering Kings and Prieſts, that he will give them more ſignifications then one or two by the book of the Creatures, even thoſe great Eccliſpes of the Sun: this I now handle, and that other, *An.* 1654 upon the ſecond of *Auguſt*; then which, to our eyes, nor the eyes of our Fathers, Grandfathers, nor great Grandfathers, never ſaw greater nor more terrible.

Johannes Henricus Alſtedius, taking occaſion to ſpeak of the laſt conjunction of *Saturn* and *Jupiter*, ſaith, It would bring a new Government into the world, different from Kingly Government; prognoſticating the ruine of Kings, Princes, all Governors, even from the Emperour to the Conſtable, General of Armes, &c. and that all the Princes of *Europe*, nay all thoſe of the world are threatened by it.

> *Hitherto you have heard by ſundry Propheſies, both forreign and domeſtick, how that the* Turk *and* Pope *ſhall come to their end, as well as the reſt of the Kings, Princes and Emperours of the earth, and that by power of the ſword. Now you ſhall have learned* Brightmans *judgment of the laſt period of the* Turkiſh *Empire.*

Brightmans Commentary on chap. 9. *Apoc. fol.* 104. How long time this power that is here given to the *Turks* ſhould laſt, it is declared in the next words, which were prepared at an hour and a day, a moneth and a year; the which ſo exquiſite a deſcription ſerveth to comfort the godly, to whom the holy Ghoſt would have it known, that this moſt grievous calamity hath his appointed termes and limits, even to the laſt moment, beyond which it ſhould not be prolonged; the which ſpace ſeemeth to be for 396 years, every day being taken for a year, after that manner as we did interpret the moneths before. Now a year here put ſimply is underſtood to be a vulgar and uſual *Julian* year, that conſiſts of 365 dayes, and ſome houres; all which time being numbred from the year 1300, ſhall expire at laſt

laſt about the year 1696, which is the laſt term of the *Turkiſh* name, as other Scriptures alſo do prove with a marvellous conſent; in the mean time wee muſt know, that the ſtrength of the *Turks* ſhall not ſtand entire, and unſhaken during this term, but ſhall totter, and waxe towards the ruine thereof about 40 years before that their utter deſtruction ſhall come.

Now followeth a Propheſie of St *Hildegard* a devout and religious Abbateſſe, uttered about the year of Chriſt 1146, 60 years before the begging Friars were born; clearly fore-telling their manifold abuſes, yea, lively as if ſhee had lived in their daies.

You ſhall have it verbatim *out of the Commentary of learned* Brightman *on* Dan. 9. *fol.* 101.

The preamble of learned *Brightman*, I have a good minde (ſaith he) to adde to all that hath been ſaid, in ſtead of a concluſion, the Propheſie of *Hildegard* the Abbateſſe; both becauſe I have often made mention of it, as alſo becauſe I think it is not eaſily come by, and it doth ſerve to give much light to the matter in hand. That worthy man *John Fox*, and Countreyman of bleſſed memory, hath ſet this ſame down in his book of the Acts and Monuments of the Church.

The Propheſie.

In thoſe daies there ſhall riſe up a ſort of blockiſh fellowes, proud, covetous, perfidious, and crafty, that ſhall eat up the ſins of the common people, carrying a certain ſhew of fooliſh ſuperſtion, under a feigned coverture of beggery; preferring themſelves before all other men, by reaſon of a counterfeit religion.

Men of an arrogant diſpoſition and feigned holineſs, void of all ſhame, or fear of God, in inventing many new miſchiefs,

ſtrong and ſtout; but all prudent men and faithfull Chriſtians ſhall curſe this peſtilent order. Men who will ſhun labour, and give themſelves holy to idleneſſe, rather chooſing to get their living by flattery and beggery, and that will bend themſelvs with all their might every way they can, perverſly to reſiſt the teachers of the truth, and hinder them; and for this end they will flatter Noblemen, that may aſſiſt them in this purpoſe. They ſhall alſo deceive the Nobles, and draw them into error, that they may furniſh them with all neceſſaries, yea with all the delights and pleaſures of this world; for the devil ſhall engraft theſe four principal vices into their mindes, Flattery, Envy, Hypocriſie and Slander; flattery, where with to purchaſe great matters to themſelvs; envy, when they ſhall ſee benefits beſtowed upon others beſides themſelves; hypocriſie, whereby they ſhall ſeek to pleaſe men by means of a counterfeit diſſembling; ſlander, whereby they ſhall extoll and ſet out themſelves with praiſes, by derogating from others, that they alone might be renowned among men, ſpecially the ſimpler ſort that are deceived by them.

They ſhall preach indeed diligently, but without all ſenſe of piety, and not after the manner of the holy Martyrs of old; they ſhall derogate from the ſecular Princes, they ſhall take away the Sacraments from the true Paſtors, and ſhall take almes of thoſe that are very ſick and miſerable, inſinuating and by little and little winding themſelves into the hearts of the common people.

They ſhall have familiarity with women, teaching them how to deceive their husbands and friends with ſugered and diſſembling words; how to rob them of their goods, and then to give the ſame, being thus purloyned, unto theſe their teachers; for they ſhall lay hold on whatſoever men get, or howſoever it be gotten, by ſtealth, robbery, or by any legerdemain; and will ſay to them, Give it unto us, and we will pray for you; ſo that labouring to cover other mens ſins, they ſhall quite forget their own.

And (alas!) they ſhall receive any thing from rogues, filchers, theeves, robbers that ſteal by the high-way ſide, ſacrilegious perſons,

ſons, uſurers, adulterers, hereticks, ſchiſmatick, apoſtats, whores and bawds of Noblemen, perjured merchants, corrupt Judges, ſouldiers, Tyrants, or from any that live contrary to Gods law.

Perverſe and wicked men they ſhall be, embracing the perſwaſion of the devil, the ſweetneſſe of ſin, a ſoft and delicate life; and a certain fulneſſe and abundance of all worldly things, though it be to their own eternal damnation: and all theſe things ſhall manifeſtly appear to be in them, and they ſhall every day waxe more wicked, and that with mindes more and more obdurate.

But, when as once their crafty conveyances ſhall be found out & all their other wickedneſs, then ſhal their large gifts ceaſe, and they ſhall go from houſe like hunger-bitten and mad dogs, looking down upon the earth, and drawing in their necks like doves, and all to get their fill of bread.

Then ſhall the people purſue them with this out-cry, Wo be unto you miſerable wretches, that are ordeined to ſorrow; the the world hath deceived you, the devil hath guided you with his reines hitherto, your fleſh is frail, your heart is altogether without wit, graces or wiſedom, your mindes are unſtable and wavering, and your eies are blinded with much vanity and folly, your idle bellies have luſted after delicate diſhes of meat, and your feet have been ſwift to wickedneſſe.

Remember the time when you were in ſight happy, yet privily envious; poor abroad, but rich at home; courteous in ſhew, but great flatterers in deed; unfaithfull, treacherous, perverſe, back-biters, holy hypocrites, ſupplanters of the trueth, immoderately juſt, proud, unchaſte, unconſtant teachers, delicate martyrs, gain-thirſty confeſſors; gentle, but yet ſlanderers; religious, but yet covetous; humble, but yet proud; mercifull, but yet impudent lyars; pleaſant flatterers, peace-making perſecutors, oppreſſors of the poor, bringers in of menſects deviſed by your ſelves; men that were counted mercifull, but are found out to be wicked wretches, lovers of the world, conjurers, drunkards, ambitious, patrones of wicked facts, the polers and pillers of the whole world; unſatiable preachers, that

ſeek

ſeek to pleaſe men, and to deceive women; ſowers of diſcord, of whom that famous Prophet *Moſes* ſpake wiſely in his Song, A people without counſel and underſtanding; would to God they had knowledg and underſtanding, and could have fore-ſeen their latter end.

Yee have built your neſts on high indeed; and when yee could riſe up no higher, ye fell down like as did *Simon Magus*, whom God deſtroyed and ſmote with a mighty plague; ſo ſhall you be thrown down upon the earth out of the clouds, and that by means of your falſe doctrines, your wickedneſſe, lyes, ſlanders, and deteſtable facts.

Then the people ſhall ſay unto them, Out upon you, get yee packing hence, you Captaines of miſchief, over-turners of trueth. ye *Shunamitiſh* brethren, fathers of hereſies, falſe Apoſtles, that counterfeited the lives of the Apoſtles, whereof yee have not been imitators by no means: you ſons of iniquity, wee will not follow the manner of your waies.

For Pride and arrogancy have ſeduced you, and inſatiable *co*-vetouſneſſe hath entangled your erring mindes; and ſeeing that you would needs aſcend up higher then was meet and equal for you, yee are fallen back headlong into everlaſting ſhame and reproach by Gods juſt judgment.

And ſo farr Hildegards *Propheſie of the abominable abuſes of the Church of* Rome, *and her wicked and counterfeit crew of Jeſuites and Fryars; which learned* Brightman *brought in to clear his expoſition aforeſaid: Whereby it may appear in what high eſteem and credit propheſies were and are ſtill amongſt the learned.*

From which Propheſie may be gathered, firſt the corruption of the ſaid Church and Prieſts; ſecondly, the downfall of both predicted in plain terms:

The

The *Turks* have a propheſie amongſt themſelves, That their Emperour ſhould win the Red Apple of *Conſtantinople*; and in the ſixth year after, if they did not defend themſelves bravely, the Chriſtians ſhould overcome them; but howſoever in the twelfth, they ſhould at furtheſt be overcomed by the Chriſtians, then their fatal deſtruction not to paſſe the twelfth year, makes them in the mean while uſe the Chriſtians as their future deſtroyers, with much hoſtility, as a revenge anticipate.

Sibylla Tiburtina's Propheſie of the Birth of our Saviour *Chriſt*.

God toucht my tongue with a propheti k ſpirit,
Infallability to ſpeak of a Virgins merit.
In Nazareth *ſhee ſhall conceive a Son,*
Bethlem *ſhall behold with admiration.*
O heavenly Maid! happy beyond all meaſure,
Whoſe fruitfull breaſts bring up ſo rich a treaſure:

More of the Oracles of *Sibylla* (according to *Caſtalio*) againſt *Rome* and her pretended holy Father the *Pope*.

There ſhall of men the tenth age then ariſe,
VVhen God who did the heavens high deviſe:
At whoſe preſence the earth doth quake and move,
Of Imagerie extinquiſh ſhall the love.
And ſhall of Rome *raiſed on her hills ſeven,*
The People ſhake: then be is the ſtrength down driven
Of her riches, while Vulcane *in his ire*
Oft ſhall on her ſend furious flames of fire.

Out

Out of her firſt book at this part:

De Cœlo veniet Sidus magnum in mare magnum, &c.

From heaven there fell a great Starr in the Sie,
And burnt it up although both great and hie,
So Be's burnt up, and ſhall no longer ſtand,
Thou Babylon *of* Italy *the Land,*
VVho murthereth Saints, and many faithfull few,
Temples tread down that did the trueth avow.
Yet thou O miſchant ſuffer ſhalt great pain,
As thou deſerveſt, deſert ſhalt thou remain;
Remain ſhalt thou deſert for evermore,
Thy native ſoyle henceforth thou ſhalt abhore,
For thou in poiſon hath delighted thee,
Mother of whoredom and adulterie.
As widow-hood, and viper venemous,
Upon thy banks thou ſhalt ſit dolorous;
And Tyber flood for thee his Spouſe ſhall mourn.
Thy minde is mad, thy heart for blood doth burn.
Thou doeſt misknow Gods minde and might; for why,
Only I am (ſayſt thou) and who but I?
Eternal God now wrack ſhall thee and thine,
In all the earth ſhall not reſiſt but ruine,
A monument, or yet a mark of thee,
VVhich thou haſt when God gave proſperity;
Thou miſchant now ſit ſolitar alone,
Hurld fyne to hell with many grievous groan:
VVhere thou ſhalt bide burning both bone and lyre
Into that lake of furious flaming fire.

Out

Out of the ſame fift book at this part:

Italia infelix, deſerta, infleta manebis, &c.

O curſed and unhappy Italy.
Unmeind or mournd for, barren ſhalt thou be,
To ground as green, as Wilderneſſe unwrought,
To woods wilde and buſhes beis thou brought.

Out of the ſeventh Book.

Rome, *when thou thinkeſt thee in thy higheſt hight,*
God ſhall tread down thy ſturdy ſtrength and might.
The ſecond time (O Rome*) again to thee*
Hereafter yet I will ſpeak ſecondle.

Out of the eighth Book.

O Rome *up raiſed now with thy Tops high,*
The like ruine from heaven ſhall fall on thee:
Plain beis thou made, down ſhall thy tops turn,
And flaming fire all wholely ſhall thee burn.
Far ſhalt thou flyt into an uncouht land,
Thy riches ſhall be reft out of thine hand.
In thy Wall ſteeds ſhall Wolves and toads convene,
VVaſte ſhalt thou be, as thou had never been,
VVhere then ſhall be thy Oracles divine?
VVhat golden Gads ſhall keep or ſave thee fyne?
VVhat God (I ſay) of Copper or of Stone,
VVhere then ſhall be thy conſultation
Of thy Senate? What helps thy noble caſe,
Of Saturn, Jove, *or* Rhea *in this caſe,*
VVhoſe ſenſleſs ſouls or idols thou before
Religiouſly did worſhip and adore:
Of whoſe green graves, unhappy Creet *avants,*
Their figures dead, upd ſt thou ſet like ſants.

Then followeth immediately of the *Pope*.

When Rung in thee hath fifteen Emperours,
Of all the world that hath been Conquerours,
Then comes a King, a manifold Crown to bear,
VVhoſe name ſhall be to Ponti *very near.*
His wicked foot the world ſhall viſitate,
Great gifts and goods then ſhall hee impetrate,
Diſcovered things he ſhall looſe and remit,
Of Magick art well ſhall hee know and wit,
The Myſteries and ſecret Sorcery,
The mighty God hee makes a babe to be,
And down he ſhall tread all true wo ſhip in,
And at chief heads of Errors firſt begin.
His Myſteries to all he ſhall expone,
Then comes the time of mourning and of moan;
For in a Rope his ending ſhall he make,
The potent people, and the town ſhall wrack:
Thus ſhall they ſay, wee know, and hope a day,
Sometime on us ſhould come this bitter day.
The Fathers old, and Babes ſhall mourn for thee,
Beholding then thy dolorous deſtiny.
On Tyber *bank lamenting ſore thy caſe,*
Sad ſhall they ſit, within any loud alaſe.

And ſhortly after followeth, out of the ſame.

Lament ſhall you and mourn, laying aſide
Thy purple weed, Imperial robes of Pride,
And into ſackcloth, ſiting ſarrowfull,
Repeat ſhalt thou thy plaintes pitifull,
O Royal Rome, *thou bragging Prince but Peer,*
Of late in land, the only daughter deer;
Thy pride but pomp, ruined ſhall remain,
Thou once trod down, ſhalt never riſe again;

For

For gone ſhall be the glory of that Army,
That beareth the Eagles in their Enſignie:
To whence then ſhall thy forces forward fair?
VVhat Land with Armes ſhall help thee any mair?

Then followeth,

Then ends the world, then comes the later light,
Then God ſhall come to judg his folk aright,
But firſt ſhall fall on Rome *but reſiſtance,*
Of Gods wrath the wofull vengeance,
A wofull life, a bloody time ſhall be,
Oh, people rude! oh, Land of cruelty!
Thou little lookeſt, nor doeſt regard aright,
How poor and bare thou firſt came in the light,
That to the like again you ſhould return,
And laſt before a dreadfull judg ſhould mirn.

Furtherance to the ſcope of Propheſies.

REnowned Inhabitants of Great *Brittain*, both *VVelſh* and *Engliſh*, you have preſented to your view Collections of Propheſies, both forreign and domeſtick, touching the fate of moſt (if not all) of the Kingdomes of the earth.

Wherein you may take notice of two wonderfull obſervations: Firſt, that all the Kings and Kingdoms of the world are terribly threatened and fore-warned of their ſubverſions, deſtructions, and deſolations, and wholly to be ſubdued and conquered; except Great *Brittain* and *Ireland*, againſt whom there is not the leaſt menacing of danger to be any further conquered or made deſolate.

Secondly, all theſe propheſies (as well forreign and domeſtick) with unanimous voice and harmonious conſent, cry out a Conquerour and Reformer of the univerſal Church of Chriſt, from the *Brittains* or Iſland of Great *Brittain*; who, by the foreſeen and general conſent, is agreed upon to be the Inſtrument or inſtrumental cauſe of ſubduing and conquering of moſt of the Kingdomes of the world.

Suppoſe that ſome, both of forreign and domeſtick Prophets, might be ſeduced and miſled, either by their own fancies, or ſpirit of lying; I hope you will not conclude thereby, that all are ſeduced and miſled; nay, rather you will grant, that ſome of them might be free from ſuſpition, and guided by the ſpirit of truth, as the real accompliſhment of what they fore-told can bear witneſſe; your due obſervation of which, and of their *viva voce* in their particularities, (I preſume) will oblige you to eſteem of theſe Collections as of truthes; otherwiſe, as to injure the juſt, can be no leſſe then great impiety.

According to the real intention and hearts integrity of theſe Propheſies, I make bold to minde you, day and night to ſquare your

your lives as becometh choſen Inſtruments for bringing to paſs the glorious works here deſtinated for you, and likewiſe yield loud praiſe to the Lord of hoſtes for his favourable acceptance of you to advance his glory, above all the reſt of the children of men, which is a priviledg that former ages have not enjoyed.

True it is, you may finde in our *Britiſh* Propheſies, herein collected, terrible threatnings againſt the Land of *Brittain*, eſpecially the *Engliſh* Nation, which were all in force till the late extirpating and ſuppreſſing of Papiſts and Popery, with their idolatrous and ſuperſtitious rites and ceremonies, the downfall of Biſhops, the ejecting of lazy drones and ſcandalous Miniſters from the miniſtery, eſpecially till the late ſtarting up of a *Brittiſh* Conquerour, the uſhering in of the late Warrs between the divided Nations of Great *Brittain*, together with the heavy ſlaughter of both ſides; all which (I ſay) have put a period unto their menacings againſt the *Engliſh*.

The accompliſhment of which heads have brought in a perfect attonement, reconciliation and union between the Nation of *England*, bearing the name of *Engliſh*, and the race of the antient *Brittains*, ſo that formerly they were in the eſteem of propheſies, like two divided ſtreams of rivers, running at a diſtance, till their meeting in a bottom of a valley, then run their natural race in one entire body and individual courſe to the Ocean.

So the *Engliſh* and *Welſh*, after the accompliſhment of the aforeſaid heads, are from thenceforth reputed by our propheſies as one body ordained by a decree from heaven to ſteer their courſe with mutual love, and are made inſtruments to performe and bring to paſſe the glorious works of Chriſt and his Kingdom, in ſubduing of his enemies and reforming of his Church; wee are told by holy writs, that all theſe Kings and Kingdoms of the world that ſet themſelvs againſt the Lord Chriſt and his kingdome, ſhall be bruiſed with a rod of iron, and broken to pieces in the end; and theſe propheſies tell you, that this end, or their deſtruction is not farr off from this preſent generation.

Your

Your diligent peruſal of theſe will tell you, That there is not the leaſt menacing of danger (I mean by any future conqueſt) to this Nation, but rather proclaimed (as you are already told) to be made Conquerours and Subduers of Kings and Kingdomes: I confeſs that this Nation (without Gods providence) ſhall be further troubled and moleſted for a ſhort while, with diſturbing enemies both within and without; the enemies without ſhall be ſure of loſſe and repulſe; the enemies within, as ſure of condigne puniſhment, for their unadviſed and treacherous attempts, yet thoſe unadviſed courſes ſhall ſhortly vaniſh; for one brother will be awed by anothers puniſhment, and all of you ſhall be made ſenſible, That Plots, Combinations and Confederacies ſhall not prevail againſt the decree and ordinance of heaven.

Behold, how the Lord of hoſtes began his judgments at his own houſe; I mean with his beloved Spouſe here in *England*; and how well ſhee is purged by this time of her *Romiſh* Wolves and their Idolatrous Rites and Cerimonies, of her haughty and corrupt Biſhops, and alſo of her lazy drones and ſcandalous miniſters: the next workes of the mighty Lord amongſt you by conſent of propheſies, will be the work of Reformation in his Church here amongſt us of *Brittain*.

And then ere it be long, you ſhall finde that this lovely Spouſe will ſpread her tender wings over the miſty and darkſom Kingdoms of *Europe*, and make them ſhine with the glory of her brightneſſe and innocency, farr ſurpaſſing the light of Torches in the darkeſt night, which ſhall likewiſe extend to the terreſtrial *Jeruſalem*, the abode of the holy Apoſtles of old: Holy Writs tell us, that the deſpiſed and diſperſed *Jewes*, the natural branches of the Olive-tree, ſhall be called or grafted in again; Shall wee call the whole Nation here to *England* to be converted? a bleſſed deed, if there were a poſſibility for it; but I conclude that that will not or cannot be. Then I demand by whom will

will they be converted? will the Great *Turk* do it? or will that holy Father, the *Pope*, take them in hand? Surely none of theſe. But theſe Propheſies tell us plainly, that thoſe two Grand Enemies muſt firſt fall to deſtruction, and then will the appointed time appeare for their grafting in again to their own Olive, and that by meanes of *Engliſh* Divines, which ſhall preach Chriſt crucified to their eares, (whoſe mollified hearts (although now obdurate) ſhall willingly receive; and then ſhall they weep family by family, and turn to the Lord. So much from the very ſcope of Propheſies.

The

The chief Heads of some of the Prophecies in the foregoing Book.

A Full verdict of substantial Jury past against a Plaintiff, set out under these names, viz. *The* Mou'd-warp, *the* Flower de-luce, *the* Red Lyon, *the* Wolf, *the* white King, *the* red Rose. *A greater trial never happened in great* Brittain *before, but the verdict is delivered up long ago, and lately revived.*

A second, and full verdict, yeelded up by a compleat, impartial, and substantial Jury, for a Defendant in a great tryal, nay, the greatest that have been seen or observed in this Island before, this Defendant is set out under the names of the Branch.

A short Prophecy of Merlin Ambrose, *crying down the Race of two* Henries.

Three several Advertisements, the first to the Reader, the second to the Inhabitants in general, the third to the Reverend Devines, Ministers, and Teachers, fore-warning them of their dangers, with wholesom advice to unite themselves in unity and love, and to yeild obedience to the higher powers, or else to be destroyed.

An Apology in defence of Heathenish and Christian Prophets.

A Dialogue between the Star and the Collector of the Prophesies, wherein is handled, propounded and exponnded—— questions of great and wonderful consequence, and of weighty affairs.

His Highness descent laid out from Blethin ap Cynwin *sometimes Prince of* Powis, *as also from* Aughared *Daughter to* Rodri Rhangeat, *and from* Eysylit *daughter to* Konau Dndaethwy.

The discovery of the Angel Taliesin, *by* Elphin ap Gwiddno *in his Fathers fishing net.*

The

The Angel Taliesin's *first language of doctrine exhortations to* Elphin.

This Angels Confession to Elphin, *or an exact account of what he was, with a particular recital of his progress since the creation.*

This Angels Creed, set out agreeable to holy Writs.

His excellent Hymn or Song in praise of Jesus Christ, wherein is set forth much Learning and Divinity, with an account of memorable passages since the Creation, set forth in several Languages.

A second Hymn or Song, he made to the same Jesus, setting out his miracles, ascension, and redemption of mankind.

His third Hymn or Song, setting out terrible punishments due without repentance to several sorts of sinners.

One of the first Songs that he made, called Owdwl fraich *the eldest, wherein is laid out the creation of* Adam *and* Eve, *of their seduction, and expulsion out of Paradise, with notable discourse about the Sacrament, and other weighty matters; also a Prophecy in the Conclusion.*

Remarkable passages in the revolution of years.

Certain divine exhortations of the Angel Taliesin *to* Elphin ap Gwiddno.

A Song of Taliesin, *wherein he delivers himself to be an Angel.*

The first Odl or Song of Taliesin, *wherein he beginneth with laud and praise unto Christ, the Son of God, then proceeds with terrible prophecies against the walls and Castles of* England.

In the same Odl, he prophecyeth of a Conqueror out of the body of Angharad, *and setteth out his valorous works, with laud and mighty praise.*

His third Song of laud and praise to the same Conquerour, who as he saith will kill or destroy the Serpent, Dragon, and three red Lyons.

His fourth Song of the same Conquerour, and his notable acts, valour and prosperity.

His sixt and seventh Song to the same purpose.

A Prophecy in welch of Talieſin, *pointing out the Norman Conqueſt, and of their Continuance till the coming of King* James, *whoſe coming is laid out by an exact number of years, likewiſe of the miſeries which ſhall follow.*

A Song to the Coronog Fabau, *wherein is ſet out his diſcent, and progreſs in his warlike Acts, both in Great* Brittain *and in* Rome, Turky, *and the Kingdoms adjacent.*

The principal Names given by the ancient Prophets to know and diſcern the Coronog Fabau *or the Britiſh Conqueror, which will conquer great* Brittain, *ſubdue the Turk and the Pope, and convert Jews and Pagans to the Chriſtian faith.*

Manifeſt ſigns and tokens to know him when he comes.

A noteable Prophecy written in Engliſh 200 years ago, ſetting out the Kingly Government, ſucceſſively from Henry *the eight, to his Highneſs the Lord Protector that now is, alſo what ſhall follow in the future.*

A Prophecy of Merlin Ambros, *of two White Kings which ſhall ariſe in Great* Brittain, *in theſe latter times, ſhewing that the firſt of the ſaid Kings ſhall fall in a ſnare, that the ſecond will be forced to flye, and upon his ſecond coming and return he ſhall fall in a ſtorm, or be killed.*

A Prophecy of Merlin Ambros, *directly pointing out theſe times the ſubverſion of the late Monarchy, the late wars, the Kings loſs, the flight of the Queen and her children, as alſo of his Highneſs the Lord Protector laid out by a red Fox.*

An account of Merlin Wilt, *otherwiſe called* Merlin Silveſtris, *or* Calidonius, *of his diſtempered fits, where and how he lived, and of his kind Siſter* Gwendolina.

5 *Noteable Revelations of* Gwendolina, *with* Merlins *wiſe and diſcreet reſolution to each of them; directly pointing out this preſent age, the late wars, the fall of great Lords, and advance of the Commons.*

A vindication of both Merlins, *eſpecially* Merlin Ambros *againſt the aſſertion of* Martin Delcio, Johannes Major, Polidor Virgil and others.

A Prophecy of Merlin Silveſtris *cited by* Gildas, *the Son of*

Law,

The Contents.

Caw, *the first Brittish Writer, wherein the late King and the late wars is clearly portrayed.*

A Prophecy of Merlin Silvestris, *discovering unto his Sister* Gwendolina *the prophesied Brittish Conquerour, the* Koronog Fabau, *or cradled King, the division between the late King and his Parliament, the late Kings trial, the extirpating of the race of* Henry *the seventh from the Kingly Government, and of a Brittish Conquerour.*

A noteable Prophecy of Merlin Ambros, *wherein are foretold manifest signs and tokens to discern the Brittish Conquerour when he comes, and also of the Earl of* Essex *laid out by the Stag, with a pretty mistical and knotty number of 7 with an exposition upon it.*

A Prophecy of Merlin Ambros, *foretelling manifest signs and tokens, before the approaching of wars; likewise the sugered Complements late in use, with a check to the gallant Bishops and late Ministers.*

A Prophecy of Addafras *to the Raven, foretelling the Brittish Conquerour and fall of Bishops.*

A Prophecy of Merlin Ambros, *foretelling of three several course of wars in great* Brittain, *that the Romish Religion shall have the over-ruling power, and in the end should be the impulsive cause of great wars, concluding with a fatal number of 56 and 49 dayes.*

A Prophecy of Merlin Ambros *foretelling the raigning sins of this Land of great* Brittain, *that the Kingly Government shall fall upon the earth, that the Bull shall bear the Imperial rule at Sea, who will be both just and invincible.*

A Prophecy of the Angel Taliesin, *predicting of* Owen *with the red hand, the prophecyed Conquerour, and of his noteable feats and Conquest, who will force the Norman Race to retreat, concluding with an odde mistical number.*

A Prophecy of Taliesin *pretending a discourse with the* Coronog Fabau, *or cradled King, the Brittish Conquerour, wherein he foretelleth what kind of World will follow.*

A short, but mistical Prophecy of Taliesin, *in the Conclusion foretelling of a Brittish Conquerour.*

A Prophecy of Merlin Silveſtris, *ſetting forth by way of diſcourſe with his Siſter* Gwendolina, *noteable ſigns and manifeſt tokens already paſt, as alſo the Brittiſh Conquerour.*

A Prophecy of Merlin Silveſtris, *foretelling of a diſſenting Parliament, which will be the grounds of wars, with manifeſt predictions and progreſs of ſuch war.*

A Song of Talieſin *againſt ignorant Beirdhes and Harpers, with his hearty prayer for ſuch as obſerve his counſel and directions, ſhewing further that* Elphin ap Gwiddno *was murthered for commending his Teacher, and interred at* Artro, *he was chief of the Weſtern Prophets, and that he would ſet* Elphin *at liberty from his precious bonds.*

A Prophecy of Talieſin, *foretelling of great war when the French and Engliſh ſhould joyn together, Caſtles then deſtroyed, but a Brittain ſhould overcome them, then a good World.*

A Prophecy of one of the ten Sibils, *foretelling the ſubduing of many Kingdoms and Iſles by their ſeveral names; by the invaſion of the great Turk, the calamity of the Church through all* Europe, *the downfall of the Emperour, Kings, Princes, Pope, Biſhops and Clergy, with ſeveral puniſhments and ſigns of the ſame; and of a Brittiſh Conquerour that ſhall reform the World.*

Agreeable to the ſame of Sibilla, *is the judgment of the famous Doctor in Aſtrology, Mr.* John Cyprian, Tarquatus Vandrivus *Student in the Art Magick.*

A noteable Prophecy of John *from* Trwch y darau,, *foretelling tee miſerable condition of negligent Miniſters and of great War in* Brittain, *and that a Brittain ſhall conquer in the end.*

A marvelous Prophecy of Talieſin, *foretelling of wars and conqueſt by a Conquerour of the Brittiſh race, his good ſucceſs at Sea, with the time of the beginning, continuance of the late war. Reader paſs not by it ſlightly.*

Reader, now tell me if Talieſin *proved not a true Prophet who foretells thee a large progreſs of the late Wars,* Mountgomery *fight, the demoliſhing of* Mountgomery *Caſtle, the*

treaties

treaties between the late King and his Parliament, the flight of the Kings party to Sea, and that the Lyon of the Brittiſh race ſhall conquer and ſubdue both the Charls.

A Prophecy of a Prophet called the Bergam *of* Maelor in Denbighſhire, *wherein noteable things are foretold concerning theſe times, with a Conqueroures diſcent from the Principalitie of* North-wales *or* Pewis.

A Prophecy of the ſame, foreſhewing great wars in Great Brittain *in the behalf of a Crown, and that the Race of Cynwin will get the Conqueſt, according to the will of God.*

A Prophecy of the ſame, preſenting happy news to North *and* South Wales, *of the appearance of a Conqueror, with remarkable paſſages beſides.*

A Prophecy of Taleſin, *foretelling of wars in the time of the Lyon of the Race of* Llewelin *Prince of* Wales, *and of the appearance of the Eagle of* North-wales *in ſuch time.*

A Propheſie of the ſame of great wars in Great Brittain, *of a Conquerour, and of a white Harveſt after ſuch wars, as alſo of an overthrow to an Engliſh Ruler.*

A Propheſie of the ſame, foretelling that after the raiſing or diſcovery of the graves in Corbre *Church-yard, a lamentable time will follow, with ſigns and tokens of ſuch troubles.*

A Prophecy of the ſame, foretelling the ſtrange removal of marvelous great ſtones from a bottom to the top of a high ſteep, and inacceſſible Hill, which came to paſs about King James *Coronation, and of diſſention and changes a in a Parliament, with heavy wars that ſhould follow.*

A Prophecy of the ſame, foretelling the coming of a mighty ſtrong and invincible Conquerour to rule the Brittains, *and of great wars in ſuch time, with a promiſe of a peaceable time to ſucceed.*

A Prophecy of the Bergam *of* Maelor, *ſetting out the beginning of great wars, the diviſion of Armies, the confinement and death of the late King, and of deliverance by a Conquerour of the Britiſh Race.*

A Prophecy of Adda Iras, *wherein is foretold, the late warres, with a conquering or ſubduing of forreign enemies.*

A Prophecy of Adda fras *foretelling of warres, of ſhort trouble to the Britiſh Conquerour, of the Race of* Alan *or* Owen ap Cadwgan. *of the ſtarting up of Sects and Sectaries to trouble the true Church, but at laſt that Sects and Sectaries and Plotters ſhall vaniſh away.*

A Prophecy of Merlin Silveſtris, *predicting of the late warres of the Lyon and Dragon from* Wales, *and of future peace.*

A Prophecy of Merlin Ambros, *foretelling the coming of an Eagle of the Race of the* Britains, *in a certain age, and this Eagle he calls the prophecied Conquerour, or fiery Dragon of invincible ſtrength, in whoſe time will be great ſlaughter.*

A Prophecy of the ſame by way of queſtions, wherein is ſet out a Conquerour, alſo the late wars exactly foretold, and of a peaceable time that ſhall follow.

Taliesins *Creed different in words from that in* pag. 6, 7. *yet agreeable in ſubſtance.*

A Revelation of Gronw ddu *of* Angleſey, *wherein an Angel revealed unto him the Kingly ſucceſſion in the Regal Government, until the appearance of a Conquerour, who is cleerly portrayed, and that the ſame ſhould appear 222 years after the revealing of the ſaid revelation, or in the year* 1644.

A Prophecy of Taliesin, *exhorting all to confide in Jeſus for help, then he proceeds to foretell of a dragon of the Race of* Blethin ap Cynwin, *and of his warlike actions.*

A Prophecy of the Bergam, *beginning with exhortations to obſerve propheſies, promiſing a Conquerour under the name of* Owen *of the Britiſh Race, as alſo of the late Kings death.*

A Prophecy of Merlin Silveſtris, *wherein is ſet out terrible threatenings againſt the late Royal party, alſo of a Conquerour of the Race of* Cynwin.

A Prophecy of Adda fras, *wherein is foretold our late wars, the late diſſenting Parliament, and a Conqueſt by a perſon deſcending from the Princely Race of* North-Wales.

Here followeth certain Prophetical diſcourſes which paſt between Taliesin *and* Merlin.

A prophetical Chronology of Merlin Silveſtris, *wherein is foretold ſeveral Conqueſts and changes in the Regal Government*

of

of Great Brittain *since the Norman Conqueſt till this very time, as alſo the Heroical and ſucceſsful acts of his Highneſs that now rules, who is here foretold to conquer and bear rule both in Great* Brittain *and elſewhere.*

Merlins *further predictions of noteable paſſages from the time he lived till the preſent, and what ſhall befall hereafter.*

A propheticall Chronology of Merlin Silveſtris, *Dialogue-wiſe between* Merlin *and his Siſter* Gwendolina, *wherein is laid out moſt of the Kings ſucceſſively that ſhould raign in great* Brittain, *from the time wherein* Merlin *lived, till the appearance of a Conquerour of the race of the* Brittains, *and that ſuch and his race ſhall imperially rule for ever, both in great* Brittain *and elſewhere, but in reſpect of the tediouſneſs of the ſame I curtailed it, and began at Queen* Elizabeth.

A Prophecy of John de Bridlington, *ſetting out the valorous acts of his Highneſs the Lord Protector, who ſhall be a Reformer of the Church of Chriſt, and that treacherous plots ſhall not prevail againſt him.*

A Prophecy of Evan de Trwch y darsu, *wherein is foretold that the Eagle and Son of man ſhall ſubdue the Pope, and moſt part of the World, and alſo reform the Church, and ſettle peace.*

A ſhort Prophecy of the ſame, wherein is foretold the late wars and the like diviſions and troubles through the Chriſtian World, as alſo a Conquerour by diſcent from Powis.

A Prophecy of Merlin Silveſtris *predicting war and ſlaughter to the Town of* Shrewsbury, *formerly called* Pengwern Powis; *the like threatned againſt the adjacent parts; the fall of Biſhops, as alſo of an Eagle Conquerour or Ruler, whoſe diſcent ſhould be from* Powis, *or Son of* Elizabeth.

A Prophecy of Merlin Silveſtris *(ſet forth by way of diſcourſe with another Prophet) wherein is foretold a Conqueſt of* Brittain, *and the fall of Biſhops.*

The judgment, or rather a prophecy of learned Brightman *of the Church of* England *tipified by* Laodicea.

A Song called yr owdwlfraith *made and compoſed by* Rees Nanmor, *grounded upon the whole ſcope of prophecies, where-*

in are predicted most noteable passages since Henry *the eight in the regal Government till this year* 1657; *as also what shall befall in the future.*

Certain dates of prefixed times and years foretold; first, of the coming in of King James, *or of his Coronation in* England, *as also of our bickerings with the Sects, of the beginnining of the late Wars, and its continuance; also when further attempts shall be expected, till a full settlement.*

Noteable Abridgment of Prophecies pointing out his Highness out of several of his Ancestors by particular names, and his appearance likewise within a prefixed time.

A Prophecy of Merlin Silvestris *of the Boar, or late King of the late wars, the Kings flight,* Worcester *fight, and of the Conquest of the black Lyon.*

FINIS.